

## Germany Not Safe For Jews, A.J.C. Head Finds

Jewish Telegraphic Agency

PARIS—Germany is not safe for Jews, Dr. John Slawson, executive vice-president of the American Jewish Committee reported here following his return from a tour of the American zone during which he made a study of the DP situation on behalf of his organization.

Speaking at a press conference, Dr. Slawson stated that the energy and vitality of the displaced Jews was good, but added that the opening of the gates of Palestine and the United States was the only solution to their problem.

"The DP situation is deteriorating," he asserted. "Growing political and social tensions in Germany are finding expression in incidents between DP's and American troops and DP's and Germans. The attitude of anti-democratic Germans remains appreciably unaltered by the liberation.



JOHN SLAWSON

## Rally Told of Concern For Nazis, But Not Jews

Special

CHICAGO — Speaking to several thousand Chicagoans gathered at a rally to protest the British assault on the Exodus 1947, Rabbi Morton Berman observed that "there is great concern and activity in Washington today to rebuild Nazi Germany, although its myriads of victims have not yet been cared for.

"There was feverish activity and speedy action to take over Great Britain's imperial commitments in monarchist Greece, Rabbi Berman pointed out, "and to bolster up Turkey, all in the name of freedom and democracy. But the first and most tragic victims of the war are still without help."

The United States government was called upon to fulfill its position of world leadership by protesting to Great Britain in a resolution passed unanimously.

## UNSCOP Nears End Of Sift; See Split Report

World Wide News Service

GENEVA — Propositions for the political solution of the Palestine problem have been submitted to the United Nations Special Committee on Palestine by two of its members and the rest of the delegates are expected to submit their plans in the course of this week, it was indicated here by a source close to the Committee.

Discussion of all submitted plans is expected to take place at a secret session, following which the two final sessions are to be held.

There appears ground for believing that the Committee will not reach a unanimous decision, as in the case of the Anglo-American Committee of Inquiry on Palestine.

## 31 Buchenwald Guards, Doctors Are Sentenced

Jewish Telegraphic Agency

BERLIN—The thirty-one camp guards and doctors at Buchenwald, who were found guilty Tuesday of war crimes, were sentenced Thursday.

## EXECUTED EXTREMISTS MARTYRS, PATRIOTS, MIAMI ZIONIST DECLARES

Special

MIAMI—In a strong letter in The Jewish Floridian, S. A. Goodman, a leading Zionist, named the executed extremists and then said that as far as he is concerned they are inscribed as the patriots and the martyrs for their people, and not otherwise."

In an earlier part of the letter, Mr. Goodman asked, "Considering that the British are unlawfully hanging the Irgun members who were supposed to be war prisoners, would you say that the Irgun should not go through and retaliate in kind?"



MISS LIBERTY 1947

## COMMONS HEARS BOTH SIDES CALL FOR QUITTING PALESTINE

Special

LONDON—Demands from both the Tory bench and Labor supporters that Britain quit Palestine went unheeded as the Palestine issue was debated once more in Parliament. Speakers asserted that all Britain was getting from Palestine was the enmity of both the Jews and the Arabs.

The London Chronicle observed that the Palestine situation was reviewed once more by Parliament and still no set policy was evolved.

Sir Arthur Creech-Jones told the House of Commons that Britain regrets that the Jews are not giving their full cooperation to the Palestine Administration in the effort to curb terrorism. He admitted that the Haganah did "a great deal of helpful preventive work," and expressed the hope that the Haganah will continue this policy. He added that "denunciations of terrorism are valueless unless the Jewish Community in Palestine displays a determination to rid Palestine of the evil of terrorism."

## Oswiecim Director Nabbed

World Wide News Service

HAMBURG — For two years Josef Hofer has been employed as a house painter in this city without drawing suspicion as one of the arch Nazi war criminals. But his freedom ended when his estranged wife told the police that he was the director of the crematoria at the notorious Oswiecim death camp, where tens of thousands of Jews perished.

Hofer will face trial at an early date before a war crimes court.

## Massachusetts FEP Operation Success, Labor Body Hears 250 Complaints Adjudicated Without Recourse To Law

Special

SPRINGFIELD, Mass.—Delegates attending the 21st annual convention of the State Federation of Labor here were told by Elwood S. McKinney of Boston, a member of the State Fair Employment Practices Commission, that the attitude of a great number of employers and of some organizations had changed in the last nine months on the subject of fair employment, to the point where they are now voluntarily requesting the assistance of the Commission in solving the problems which arise.

McKinney reviewed the experiences of the F.E.P. Commission, which the Federation of

Labor helped to create, pointing out that the commission "has received almost 250 complaints of employment discrimination in the last nine months without having to defend one case before the courts."

"There is no doubt whatsoever that if we, who call ourselves Americans, discriminate against our fellow citizens, we shall drive large segments of our population into the arms of radical groups which batten on the strange fruits of prejudice and within the hypocrisy and sophistry of their creeds give refuge to those Americans who are impoverished and oppressed by our system of free enterprise."

## Seek To Avert War; 2 Killed

Jewish Telegraphic Agency

JERUSALEM—Although informed Jewish circles admit the seriousness of clashes between the Arabs and the Jews, they don't believe the recent Arab incidents will lead to widespread Arab disturbances unless irresponsible Jewish elements attempt to avenge the Arab crimes.

In the latest fight, two Arabs were killed Tuesday night. British soldiers have erected a barbed wire barrier between Tel Aviv and Jaffa where the clashes have occurred.

Monday night clashes between Jews and Arabs broke out following Arab attacks on Jews resulting in the deaths of three Jews. Three more Jews were stabbed by several Arab assailants. Two of the Jews killed Monday night were a couple strolling on the outskirts of Tel Aviv. Their screams brought other Jews to the scene and one Arab attacker was wounded. Later another Jew was found beaten and stabbed to death.

Late Monday night an Arab gang launched an attack on the veterans housing project on the outskirts of the Hatikva section of Tel Aviv but were driven off after several Arabs were wounded.

Following the brazen attack on the cafe where four Jews and an Arab were killed by an Arab band, Haganah issued a warning to allow it to handle the affair. It asked for calm while organized plans were prepared and added that many of our enemies are interested in bloodshed between Jew and Arab in Palestine."

## 3 Arrested Mayors Wont Speak

The three Jewish mayors who were arrested last week in the sudden British roundup are still under detention and are still refusing to answer the questions put to them by the British authorities. There is no indication whether, or when, the men will be freed. Meanwhile a delegation of the Jewish National Council has called upon the Acting Chief Secretary of the Palestine Government and submitted the resolutions which were adopted by the Jewish National Assembly at its emergency session.

David Ben Gurion, chairman of the Agency executive, demanding that Britain withdraw from Palestine, charged that the Mandatory should leave the country since it had failed to carry out its obligations under the terms of the document. The Palestine Labor Party, Mapai, at a two-day conference on the current political situation adopted a resolution calling on the Yishuv to combat the extremists and urging Zionist bodies abroad to expose and oppose "the disguised promoters of a Jewish government-in-exile."

## Believe Son Still Alive

A charge of murder is expected to be officially filed against Major Roy A. Farran, suspected of being an instigator and accomplice in the murder of a 17-year-old Jewish youth. This was disclosed when the parents of the murdered youth, Alexander Rubovitz, applied for a court order directing the police to produce the youth or his body. The parents of the boy believe that he is still alive and in custody of his abductors. Farran, who is believed to be the guiding spirit behind an anti-Jewish organization of Palestinian policemen, twice escaped custody before final surrender.

## DP Camp Visit Impresses UNSCOP

Jewish Telegraphic Agency

BERLIN — The committee of the UNSCOP visiting the DP camps were asked by the DP's, "How long must we remain trapped here?"

Immigration is becoming the central problem of the entire inquiry in the minds of the UNSCOPers. One delegate remarked, "I am convinced now that the

heart of the Palestine problem is here, not in Palestine."

Twenty-five per cent of the 6,000 displaced Jews in two camps outside Berlin would like to emigrate to the U. S. if Palestine were closed to them, Harold J. Fishbein, IRO Director of the camps told the sub-committee. Fishbein said that in December, 1945, when the camps were opened, 95 per cent registered for immigration to Palestine and nowhere else.



# NEW YORK

By M. Z. FRANK

THE exchange of letters between Chaim Weizmann and Chaim Tchernowitz which appeared in The Jewish Post in the issue before last is an important document. Weizmann may yet re-emerge as the official head of the World Zionist Organization. At any rate, he has been the head for a quarter of a century. He is certainly the most imposing figure of the Zionist movement, and of world Jewry, one of the greatest figures in the present-day world. His views and his personality—with its virtues and its faults—are therefore of tremendous interest.

First, a few words about the recipient of the Weizmann letter, Chaim Tchernowitz.

THE TWO MEN belong to the same generation—Tchernowitz is a little older. They are old friends, but they have seldom agreed on Zionist questions.

Tchernowitz was brought up in a traditional Yeshiva, or Talmudic academy, in Lithuania. There he became "enlightened" (a "maskil") that is, modernized and began studying surreptitiously modern subjects.

He developed a modern scientific approach to the Talmud and became one of the leading authorities in Hebrew on that subject. Early in life, he assumed, as a writer, the pseudonym of "Rav Tzair" (Young Rabbi), as a token of youthful rebelliousness. He has kept the pseudonym to this day, and it still fits him. He is still a youthful rebel, youthful in temperament and unregimented in his thinking.

When Stephen Wise established, what is by every standard of judgment, the finest achievement of his career, the Jewish Institute of Religion, he called to its staff among other illustrious scholars, Prof. Chaim Tchernowitz, to lecture on the Talmud to the future rabbis in American Israel.

THE TWO outstanding literary achievements of Prof. Chaim Tchernowitz, are (a) his studies in Talmudic law; (b) his condensed books of the Talmud, with annotations. His two outstanding achievements in the organizational field are (a) the modern Yeshiva he founded in Odessa during the time he was Rabbi in that city; (c) the Hebrew language monthly magazine Bitzaron he founded in New York near eight years ago. He has kept it going without the backing of any organization and he runs it as he sees fit. In his editorial comments on Zionist questions he is truly the "Tzair," the youthful rebel, who thinks for himself and says what he thinks.

About a year ago Rav Tzair published an interesting book of sketches on "The Sages of Odessa" where the atmosphere and the leading personalities of a remarkable Jewish community are recorded for the first time.

One more note about Prof. Tchernowitz—a sad one. Recently, on the eve of the Z.O.A. Convention, Mrs. Tchernowitz passed away. She was a remarkable woman whose mind was keen and alert until the last. I saw her a short time before her death.

NOW A FEW BRIEF COMMENTS on Weizmann's letter. There is a great deal in it that is ungracious. The thing that struck me most when I first read it was his unkind taunting of the adherents of the Biltmore Program that "brought some of them to Latrun." Now, Weizmann himself was present at the Emergency Conference of the Zionists at the Biltmore Hotel where the Biltmore program demanding the establishment of a Jewish Commonwealth was adopted. He did not speak up against the program then, and the only conclusion one could draw was that he was endorsing it.

I voiced this view to a rather intelligent adherent of Weizmann's policy who participated in the Biltmore Conference. The answer I got was: "Well, you have to take Weizmann as he is. Some times he delivers speeches written for him by others, but he sticks to his own policy. What his policy is, he expresses in his letter to Tchernowitz in a few words: 'My pain-laden attempts to follow the narrow path when I found the King's highway closed to me.'"

There is a note of personal bitterness in his letter when he intimates that other people than Tchernowitz have been criticizing him in an unfriendly spirit. Does he mean Silver and Neumann? Probably. But yet, Weizmann is too astute a politician and too conscious of Silver's and Neumann's worth, to close the door on possible reconciliation. It is interesting to note that since the Basle Congress when Weizmann failed to be re-elected largely because of the American delegation, nothing has been said either by Silver and Neumann or by Weizmann to affect adversely their personal relations in the future.

YET WEIZMANN can be bitter and vindictive, as this letter shows, and Weizmann can be dictatorial, as he has been throughout his career as Zionist president. He would have been elected to the Presidency as the last Congress had he not made his re-election conditional on impossible demands and powers. Silver and Neumann led the fight against the granting of these demands—unconditional participation in the London Conference with the British and an official demand for partition. When the demands were not granted, Weizmann automatically was out of the running.

Among those who voted against granting Weizmann those powers, was Moshe Shertok, and for months after that Weizmann refused to see him.

Weizmann's outstanding fault as a leader, internally, has been his inability to keep great men in close co-operation. He quarreled with Max Nordau whom he treated very shabbily; he quarreled with Brandeis and made no attempt to reconcile him; he drove Jabotinsky out of the movement. He quarreled with Einstein. In all these quarrels Weizmann may have been more in the right than his opponents, but the very fact that he did not keep these men, is against him. On the other hand he has a weakness for surrounding himself with men he does not respect.

BUT ALL THESE FAULTS are the faults of one of the greatest men of our age, and certainly the greatest Jew of our age. His testimony before the Anglo-American Inquiry Commission last year and before the United Nations Commission this year have been masterpieces. No other witness impressed either commission more forcefully.

That Weizmann tried to follow the narrow path while the open

## A WEEKLY DIGEST OF The Yiddish Press

By Rabbi Benjamin Schultz

Did B'nai B'rith Spark  
Emancipation Proclamation?

DID B'nai B'rith spark the Emancipation Proclamation? Lincoln's papers now reveal the B. B. sent a letter about that time, "asking that the slaves be freed." (M. Frank, JOURNAL.) Dribbles are being revealed. More later.

Pearlman Blames  
Anti-Semitism

"Anti-Semitism had much to do with what happened to me in the Senate," said Philip Pearlman bluntly. To Henry Turk, of the FORWARD, "Solicitor - General Pearlman's nomination, delayed for six months, inflamed all Baltimore, his home—so Jewish groups there refrained from sending protests; Gentiles were doing it. Cried the Baltimore Sun: 'Senator Ferguson was punished by repudiation from his own committee.' Pearlman is not only a lawyer-politician: He founded the Baltimore Symphony. Is trustee of Jewish Federation. Father born in Russia.



Extremists Labeled  
Fascists By Yiddish Papers

"Racists." That's the official term for the Irgun, of the Labor organ YIDDISH KEMFER. Why racists? "The two Britons were murdered ONLY BECAUSE THEY WERE ENGLISH." Kemfer claims there was hesitation about calling any Jews Fascists. Not any more! Their deeds are Fascist. And their effrontery is Fascist; in ignoring the majority's will.

Terror can wrap itself in a talis. But it has a "German accent," and is really Nazi, avers B. Abramson (FORWARD). Just as the face of snub-nosed Gretchen used to peek out of a "stolen Jewish shawl" a few years ago. Her victims have gone just as berserk. Hindus, bitter against the British, borrowed much from them (he goes on). For, when they cursed Britain, they did it in the English language. Similarly, Irgun, born of anti-Nazi desperation, now speaks in Nazi syllables.

They're all mixed up, he says of the Geneva men. "Do they think they can make the Pope throw out parts of the Evangel?" And concludes, "Empty heads and empty hearts! We Jews have more important worries." H. Liberman (FORWARD) feels the changes would "undermine Christian theology;" and sees dark dangers: Hatelers will say, "Jews have the capital, political power, economic might; and now they want to lay their dirty paws even on Christianity and the Church."

Danger Seen In Revision  
Of Crucifixion Story

I wish Rabbi Eisendrath (defender of international Good Will groups) would call another Yiddish press conference. They need

road was closed, that he tried to build Palestine brick by brick, is his virtue. But that he was often too ready to see the road closed when a more daring attempt would have opened it, has been his major shortcoming during the past twenty-five years.

On the eve of the session of the Zionist Action Committee in Zurich I cannot help bringing to mind the persistent views voiced to me by Louis Lipsky and Isaac Naiditch to the effect that Weizmann's policy and the Silver-Neumann policy were mutually complementary.

A Weizmann-Silver coalition is not at all an impossibility. Don't be surprised if it comes about next month.

## I Think As I Please

By CARL ALPERT

Terrorists Play the British Game

BEHIND the daily headlines of terror and counter-terror in Palestine there is a story of political intrigue and struggle far more significant than the individual and dramatic acts of violence which are merely the outer manifestations of a shrewd and long range policy. The general outline has long been suspected by many of us here, but the most recent arrivals from Palestine have added some of the necessary details.

A careful analysis of the recurrent circle of events in Palestine for the past year or more will reveal very clearly that the most repressive British measures were invariably taken at the moment when terrorist stock was at its lowest, either because the inefficacy of terror had been revealed, or because the Jewish population had been shocked into active opposition because of some terrible deed, as for instance, the booby-trapping of the bodies of the two sergeants. The latter act occasioned the formation of a true united front in the Yishuv, with the participation of Labor, mayors of the leading Jewish municipalities, and even the leaders of the Revisionist party. Were the plans made by these people permitted to materialize, peace would have been returned to Palestine, without dishonor to the Jewish cause, and without collaboration with the hated invader.

BUT IT IS TRUE, as I have stated in this column time and time again that the British do not want peace in Palestine, and are willing to go to almost any lengths to prevent it. Every major act by the British authorities in recent months, the curfews and martial law and collective punishments of innocent people and mass arrests and unwarranted executions—all have been designed to provoke and irritate the population and maintain a constant state of ferment and unrest.

A similar state of affairs existed in 1936-1939 when the British were so obviously unwilling to put down Arab riots, and gave the hooligans free reign against Jewish colonies. The present policy is, in a sense, even more immoral, for the government is willing to sacrifice its own soldiers in the interests of disturbance.

For only by virtue of such disturbance is continued British occupation of the country justified. It would not be too difficult to find a solution to the problem of a peaceful Palestine, but it is quite another matter in a land where violence is rampant and the presence of foreign troops therefore required. In the absence as yet of any international police or military force, Britain realizes that the United Nations must continue to lean heavily upon the present occupying forces, and for all practical purposes, no matter what the UN decision, British rule is virtually assured—so long as the presence of those troops is "required." And it is British policy at this moment to create such conditions as will require it.

UNFORTUNATELY, there have been external elements contributing to the success of this policy. One is the terrorist movement, which with patriotic fervor and flaming zeal has naively plunged blindly headlong into every trap set by the enemy. As far as Britain is concerned, the Irgun and Stern Groups are cooperating fully in demonstrating to the world that Palestine is a terrorist hell-hole over which some kind of military control is necessary in the interests of stability. Were the Jewish underground not so completely responsive, I am convinced that British agents would have been compelled to manufacture and frame the evidence they need.

It had been hoped that the Haganah would cooperate in similar measure by embarking on a full-scale civil war against the dissident groups, and the British would have been enabled to stand aside and watch with glee, and in safety. But in the face of every possible provocation the organized Yishuv has resisted. There is a limit to endurance, however, and persistent British policy may yet produce anarchy in the Jewish community.

THE ENGLISH have another card up their sleeves, as well. Should the policy outlined above fail, it would not be a difficult matter to spur on the Arabs to do the dirty work. While Jews have been given life sentences for carrying arms, and supplies of Jewish defense munitions have been confiscated, the Arabs have been overtly furnished with military equipment, and have been assisted in military training. Without fanfare, in recent months Arab military leaders, Nazi collaborators most of them, have been suddenly liberated and given a free hand. The plot is a devilishly cunning one, and it is of British contrivance, to contribute to the requisite state of disorder. Britain today is a decadent, crumbling, immoral Empire. All strength and decency have left the Isles and reside, it is to be hoped, in the dominions overseas. The United Nations must break the death clutch of the Empire on Palestine before catastrophe ensues. And it is Zionist responsibility to expose to the world, by every means possible, the diabolical chicanery of present British policy.

him. No one sees much good in recent Geneva doings — where Christians called for changes in the Crucifixion tale; and rabbis (like William Rosenblum) thought they'd stop "attacks on Jesus." There's no Jesus problem among Jews, states the JOURNAL'S A. Zeitlin, sternly.

Louis Marshall

No One Wants Jews, Forward Survey Shows

Jews are the "Wasserman test" for a land's brutality. Bring 4,500 Jews to France, and what's the reaction? Bevin—positive. France—negative. (DAY). Admiral

(Continued on next page)



## Dr. Rabinowitch's Return to Papers Hit Severely by Review Columnist

**Special** MONTREAL—The return of Dr. I. M. Rabinowitch, Montreal scientist, to the daily press is severely criticized by Suzann F. Cohen in her column "Every Friday" in The Canadian Jewish Review.

About a year ago, a bitter anti-Zionist talk by Dr. Rabinowitch was a minor cause celebre in Canada.

### Give Aid to Anti-Semites

The columnist charged Dr. Rabinowitch with doing "incalculable harm" to Jews and giving "great aid and comfort" to the anti-Semites.

Miss Cohen wrote in part: "The return engagement of Dr. I. M. Rabinowitch, of Montreal, to the stage so thoughtfully provided for him last week by the Star and also the Gazette of Montreal for a rehash of his speech on 'The Menace of Political Zionism,' to the Canadian Club last October, was deplorable but at least it was an excellent example of how impotent the Jews are to deal with their own irresponsibilities. If they can not handle him, how can he or those newspapers expect them to control the armed terrorists in Palestine for whom he blames the killing of the two British sergeants who were taken by the Irgunists? . . .

### All Jews To Blame

What this column objects to most of all in the turbulent statement of Dr. Rabinowitch in the newspapers is this, with respect to the tragic hanging of the two British soldiers by the Irgunists: "Suffice it to say that, on the Talmudic principle that 'all Israelites are responsible for one another,' every Jew worthy of the name Jew must bow deeply in shame. The murderers of the two innocent men have brought into contempt the honour of the Jew, his Religion, and his God. They have committed the gravest of all crimes according to Jewish Law, 'Hillul ha-Shem'

### Old Guests

### Fete New Guests

Jewish Telegraphic Agency

**JERUSALEM**—When the three Jewish mayors and the Revolutionist leaders arrived at the Latrun detention camp they received a warm welcome from the "permanent political residents." The old-timers arranged a dinner in honor of the new "guests" the first night.

(Desecration of the Name), and have brought down on every Jew a malediction without parallel in history, since, for the first time, there is full justification for it. No anti-Semite nor group of anti-Semites can possibly do more harm than that which this act has accomplished."

"This column is willing to accept the Talmudic principle which Dr. Rabinowitch quotes if it means that all Israelites must help one another in time of need, when they are hungry, ill, lacking clothes, and without shelter. But Talmud or no Talmud, this column will not accept the theory from any source that all Jews are responsible for the behaviour of one another and accountable for it to any one on earth, except in the general sense that all society should feel that it must share the responsibility when one of its members falls by the way due to the failure of this society to make decent provisions and to place preventive safeguards where that should have been done."

## DP Camps Convince UNSCOP Desire To Go To Eretz Genuine

Jewish Telegraph Agency Correspondent

**VIENNA**—The sub-committee members of the United Nations Special Committee on Palestine this week appeared to be in agreement that its tour of the DP camps was "indispensable for the work of UNSCOP."

Even those who were most reluctant to visit the camps are now convinced that the DP problem is one of the more important aspects of the Palestine question. The sub-committee members are deeply impressed with the nearly unanimous desire of the Jewish DP's to emigrate to Palestine and may be prepared to recommend that something be done about it at the earliest possible date.

### Not Zionist Indoctrination

Although some of the members believe that part of this desire may be due to Zionist indoctrination, the sub-committee is convinced that the refugees' desire to go to Palestine is genuine. In reply to the usual question as to where they wish to go, the DP's at Bad Reichenhall were unanimous in their response—Palestine. Although the unit has carefully examined several hundred persons in three camps, the response is always the same.

At a DP camp in Indersdorf, Germany, a center for children, of whom 65 per cent are orphaned, the sub-committee was informed that 150 children from this camp were on board the Exodus. Asked by one of the committee members about life in the camp, one of the adult officials replied: "Life is very unstable here. This is a port en route to Palestine. The children feel they are encircled by unfriendliness and hate."

### They Went On a Picnic

A question as to how the 150

children abroad the Exodus got there evoked the reply: "The children went on a picnic one day and never returned." In the room where the sub-committee held its hearing was a black-draped photograph of Zvi Yacubovitch, the 15-year-old youth who was killed in the boarding of the Exodus. Underneath it was the legend: "Our brother and friend—he fell at the gates of Palestine, we shall follow in his steps."

## Revision of Error in Crucifixion Story Urged By Meeting Of Jews, Catholics and Protestants to Fight Anti-Semitism

World Wide News Service

**SEELISBERG**—The International Emergency Conference to Combat Anti-Semitism, a gathering of Catholics, Protestants and Jews from 17 countries which met here last week, has adopted a report which asks for a radical revision in religious instruction and preaching by Christians with reference to the part played by Jews in the crucifixion of Christ.

The report declared that it is a "tragic fact that certain theologically inexact conceptions and certain misleading presentations of the Gospel of Love, while essentially opposed to the spirit of Christ, contribute to the rise of anti-Semitism." It declared that there was "need to emphasize the close bond that exists between Judaism and Christianity, to present the Passion Story in such a way as not to

arouse animosity against the Jews and to eliminate from Christian preachings and teachings the idea that the Jewish people are under a curse."

Dr. Everett R. Clinchy, president of the American National Conference of Christians and Jews, declared that "anti-Semitism is a disease that affects Christians just as much as it affects Jews and is part of a wave of pagan materialism that threatens to engulf Western civilization."

Rabbi William F. Rosenblum of New York, president of the Synagogue Council of America, said that Jews would "seek to eliminate from Jewish teaching any attack upon Jesus and to promote good relations between Christians and Jews."

### The Yiddish Press

(Continued from preceding page)

Connolly declared, "The United States Navy is not helping the British catch ships of Jewish refugees;" and denied such reports against him, writes the JOURNAL. But the paper's editorial feels the Exodus victims will be sent "somewhere far"—Africa or no. And it wants our "political action" against it—without saying what. In a long FORWARD survey of every country and continent, R. Furst concludes no one wants Jews. "The new world of the late 20th Century will be a world absolutely closed to Jews." They want immigrants. And they're getting them. But not Jews. Even Australia; liberal Uruguay and Chile, every one. A few "relatives," and "skilled workers;" that's all. Next to none.

★ ★ ★

**Notes**—Revisionists may possibly leave World Zionism again JOURNAL. They're frantic because Eretz Jews don't care much about their being arrested.

Do the Council of Jewish Women and Children's Care Association send D. P. children to the West and South, to be assimilated? In homes not truly Jewish? The DAY'S N. Gordon wants to know.

Let the Zionist Actions Committee stop the foolishness; and accept partition. Otherwise, governments will have the alibi that Jews can't agree; so we'll get nothing (Labor's Louis Siegel, DAY).

The National Jewish Welfare Board-sponsored Jewish Book Council has announced the publication of three plays for the entertainment of children's groups in Jewish Community Centers.

Published every Friday by the National Jewish Post, 508-10 Meridian Life Building, Indianapolis. Entered as second-class matter at the post office at Indianapolis, Ind., under the act of March 3, 1879.

## 51 DP's ASSAULTING 3 GIs ARRESTED; ORGANIZED ANTI-SEMITIC GI GROUP SEEN

**Special**

**ANSBACH**—The beating of two American soldiers by a group of DP's at a nearby camp, following an assault by three other soldiers on several Jews, has resulted in the arrest of 51 Jewish DP's who are being held for questioning.

Jewish circles charge that the two soldiers, Privates Robert C. Kennedy and Thomas W. Ulrich, were members of an organized local group of anti-Semitic soldiers which has been harassing the displaced Jews. American military authorities have admitted that American soldiers had provoked the incident and promised that they would be punished.

## 2,000 JEWISH WOMEN—AGUNOT—FORBIDDEN TO REMARRY BY LAW

**Special**

**WARSAW**—Although it is generally admitted that the plight of over 2,000 women whose husbands have been lost in the war is pitiful, it seems that nothing can or will be done about it. Called Agunot, these women cannot remarry until adequate proof is produced that their husbands are dead.

All the women have lost their husbands either as a result of the war or by deportation to Nazi German concentration and labour camps and although the Rabbis are still deciding whether the husbands may be considered dead on the basis of the evidence that

can be gathered, several meetings of Rabbis in Warsaw and Cracow during the past few months have produced no results. The women are becoming more embittered and are now considering the possibility of forming a "Union of Agunot," and of taking other measures to solve their predicament.

Many of them have men who wish to marry them, but no Rabbi will agree to perform the ceremony.

One of the means these women are considering is to secure legal action on the part of the Government.

### Rabbi Gordon Writing Book

**Special**

**MINNEAPOLIS**—"Jews in Transition," is the temporary title of a book Rabbi Albert I. Gordon, executive director of the United Synagogue of America is writing about Minneapolis. The book will trace the change and trends in the Jewish community here.

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## 77 Per Cent of Jewish College Students in 50 Schools Survey Shows, No Jews In 426 Institutions

**Special**  
WASHINGTON, D. C.—Fifty schools enroll 77 per cent of all Jewish college students in the United States and Canada, according to an announcement by Leon J. Obermayer, chairman of the national commission of the B'nai B'rith Vocational Service Bureau, which has now completed its centennial census of Jewish college students.

Although 21.5 per cent of American and Canadian college students are enrolled in schools with a registration of 1,000 or less, only 6.1 per cent of the Jewish students are enrolled in institutions of this size.

There are no Jewish students in 426 out of 1,429 institutions about which the B'nai B'rith Vocational Service Bureau was able to obtain data. This figure does not include 106 Negro schools and an unknown number of theological schools, which naturally do not enroll Jews, as well as a number of unreporting schools, which, no doubt, have no Jewish students at present.

The proportion of Jewish students enrolled in schools for men only fell from 10.2 per cent in 1935 to 4.6 per cent in 1946. The proportion in women's colleges declined from 11.8 to 8.4 per cent. On the other hand, the proportion of Jewish students in co-ed schools rose from 7.2 to 9.4 per cent.

These changes, it is pointed out, are due partly to increased discrimination against Jewish students on the part of the all-men's and all-women's colleges. Thus, though the proportion of all students in men's colleges declined from 10.7 per cent in 1935 to 8.7 per cent in 1946, the proportion of all Jewish students enrolled in men's colleges slid from 13.7 to 4.4 per cent. Whereas the change in the proportion of all students in women's colleges was from 10 to 5.8 per cent over the eleven-year period, the decrease in the proportion of all Jewish students in women's colleges was considerably greater—from 15.1 to 5.3 per cent.

According to the census, Jews constitute 8.8 of all graduate students, which is about the same as the Jewish proportion of undergraduate students. However, 47.7 per cent of all Jewish graduate students are enrolled in New York City schools.

Final census returns show that Jewish students constitute 8.9 per cent of the total enrollment in American and Canadian schools of higher learning. The percentage in 1935 was 8.8. However, in addition to the changes mentioned, significant shifts in the Jewish proportion have taken place in the professional schools. These will be announced when tabulations are completed.

## ADL PRE-TESTED 'CROSSFIRE'; PUBLIC REACTION EXCELLENT

**Special**  
ATLANTA—That "Crossfire" was pre-tested in three large cities before its public release was revealed by Alexander F. Miller, Southern Regional Director of the Anti-Defamation League in The Southern Israelite here.

Praising the picture highly, Mr. Miller said, "We in ADL did not trust our own judgment or even that of reviewers before endorsing this motion picture. With the cooperation of Professor Lewis Rath, Director of Research at the New York University School of Education, an outstanding evaluation expert with a national reputation, we had this picture pre-tested in three large cities representing different areas of the United States."

### Milton Katims Scores In Debut As Conductor

**Special**  
NEW YORK—A new star shot high in the musical firmament last week.

Young, handsome Milton Katims, Jewish musician who has been heard in New York as viola soloist, conductor, orchestral instrumentalist and chamber music performer, won the plaudits of leading metropolitan music critics and literati, after leading the National Broadcasting Company Symphony for the first time in one of its regular Sunday afternoon National broadcasts.

Katims, who is the regular music conductor of the Eternal Light radio program, was chosen for the role by Arturo Toscanini, who sat in the front row of the balcony and joined with the audience and the men of the orchestra in the hearty applause at the end of the program. Although a staff conductor at NBC, Katims plays first viola whenever Mr. Toscanini conducts.

### Mein Kampf Being Sold Furtively in U.S. Zone

**BERLIN**—Copies of Adolph Hitler's Mein Kampf are again being sold "under the counter" in many bookshops in the American zone, at 1,000 marks a copy. American soldiers pay \$15 for a copy of the banned volume.

Efforts to track down the Nazi group supplying the bookshops have not been successful.

### Belgian Queen Youth Aliyah Sponsor

**BRUSSELS**—Queen Elizabeth of Belgium has accepted the role of sponsor of the Belgian section of the Youth Aliyah rescue organization, it was announced here.

### JDA Leaders To Meet

**CHICAGO**—A review of the current anti-Semitic manifestations will highlight the next plenary session of the National Executive Committee of the Joint Defense Appeal here Saturday and Sunday, Sept. 6 and 7, at the Blackstone Hotel.

### Rabbi Bender In New Pulpit

**CHICAGO**—Rabbi Paul J. Bender, spiritual leader of Congregation B'nai B'shalom of Albany Park, has been appointed to the pulpit of Congregation B'nai Bezalel here.

### Rabbinical Alliance To Meet

**NEW YORK**—The Rabbinical Alliance of America will hold its annual Convention Oct. 1 and 2 here.

Rabbi and Mrs. Ralph Simon announce the birth of a son, on Monday, July 28. Rabbi Simon is spiritual leader of Rodfei Zedek Congregation in Chicago.

Mr. Miller said, "We in ADL did not trust our own judgment or even that of reviewers before endorsing this motion picture. With the cooperation of Professor Lewis Rath, Director of Research at the New York University School of Education, an outstanding evaluation expert with a national reputation, we had this picture pre-tested in three large cities representing different areas of the United States."

"Both adults and high school children of various faiths were tested," Mr. Miller pointed out. "The results went far beyond our expectations. It was not only an overwhelming endorsement of this kind of film but also an overwhelming majority identified themselves with the heroes and against the villain."

### Girl Refugee Student Wins \$500 Art Prize

**NEW YORK**—When New York University art classes open for the fall term in September, one of the outstanding freshmen will be a talented refugee girl who will be continuing her art education with a first scholarship prize of \$500 which she was awarded recently by the School Art League in New York City.

The prize-winning art student is 18-year-old Evelyn Stiasny, a native of Czechoslovakia. Miss Stiasny, who does not know whether her father is dead or alive, fled with her mother from the Nazis to France, Spain and Portugal before arriving in this country six years ago.

### Rabbi Thanks Blatnik For Appeal On Exodus

**DULUTH, Minn.**—Rabbi William B. Silverman of Temple Emanuel here has written to Representative John A. Blatnik, thanking him for "the magnificent appeal that you made to the United States Government to extend the protection of the American Flag to the 4,500 Exodus refugees."

Rep. Blatnik made his appeal on the floor of Congress.

### Milder 'Stratton' Bill Voted Down By Legion

**TRENTON, N. J.**—Even a modified version of the Stratton Bill was voted down by the New Jersey American Legion convention here. The resolutions committee held up a resolution endorsing the Stratton bill in favor of a resolution proposing a more limited immigration, but this failed to pass.

### Accepts Wilkes Barre Pulpit

**WILKES BARRE, Pa.**—Dr. Carl Manello, rabbi of the Wichita Hebrew Synagogue has accepted the pulpit of Temple Israel in Wilkes Barre, Pa.

Dr. Manello is a graduate of the Hebrew Theological College of Chicago.

### Mexico To Take 100 Jewish Farm Families

**MEXICO CITY**—Mexico is willing to admit 100 Jewish families from Europe on condition that the immigrants take up agricultural pursuits, it was learned here. The Government declared that it is also ready to grant such immigrants suitable plots of land and all necessary farming equipment.

### Post Advertising Pays

CANADA

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PENNSYLVANIA

### 17-YEAR-OLD LAD SAILS FOR TRIP WITH SCIENTIFIC EXPEDITION

**NORFOLK, Va.**—David Cohen, 17-year-old, of Minneapolis, shipped out of here this week aboard the S.S. Alagash for Alexandria, Egypt, as a "student member" of the 50-man University of California scientific expedition to Africa.

#### Captain of High School Teams

Although he's been captain of University High School basketball and baseball teams, young David, the son of Mr. and Mrs. J. S. Cohen, of Minneapolis, has been interested in natural phenomena since childhood, a write-up in the American Jewish World, of Minneapolis, reveals.

David will be gone for a year. The excursion is the largest non-military venture of its kind in a decade. Part of the time will be devoted to the search for fossils, one of which may prove to be the "missing link" in man's evolution. One of the sections will collect and classify certain specimens of plant life in the area. Another section of the party will record the music and ceremonies and the psychology of the native tribes.

#### Museum Director His Friend

David's attention to the expedition was drawn by Milton D. Thompson, director of the local museum, where David worked during the summers. The two have been great friends since the time when the director was intrigued with the interest the shy youngster with the engaging smile, displayed in insect and plant life, in stones fossils and birds.

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# British Jews Breathe Easier; Riots Subside, Are Under Control

**World Wide News Service**  
LONDON—The anti-Jewish outbreaks which swept over the country last week, and which for a time threatened to assume an even more menacing character, have subsided to a point where the Defense Committee of the Board of Deputies of British Jews considers the situation "on the whole" under control.

In a statement referring to the improved situation, as revealed by a survey of the major cities in which the anti-Jewish outbreaks occurred, the Defense Committee cautioned local Jewish communities against forming self-defense organizations. The warning was

## First Incident Reported In Canada

**Jewish Telegraphic Agency**  
MONTREAL—The first anti-Semitic incident, similar to a wave now sweeping England, occurred here this week when a group of demonstrators entered the Jewish residential districts with an effigy of a Jew hanging from a gallows. The demonstrators, in a truck cavalcade, shouted insults at all Jews they met in the course of their journey and threatened them with beatings. However, no attacks took place.

issued against the background of a report that the Jewish Legion of Ex-Servicemen was contemplating the formation of self-defense units throughout the country so as to "take all necessary" preventive measures against the recurrence of anti-Semitic outbreaks.

At the same time the Legion issued a statement that it would wait "to see how far these anti-Semitic acts are to be carried out" before proceeding with its self-defense plan. The Legion stressed, however, that whatever action it may be constrained to take will be "in conjunction with the police."

Approximately fifty participants in the anti-Jewish riots have been arrested by the police, and some have been jailed for a short term. At Liverpool one of the rioters, Jack Piggott, was sentenced to a six-month prison term by a Magistrate who warned that there was "no excuse for these anti-Jewish demonstrations—they are both un-British and unpatriotic."

In London the police arrested a man who admitted being the leader of a gang of hooligans who ran berserk in one of the Jewish sections of the city. While escorted to a police station the arrested man, Jack Reagan, shouted: "Hitler was right. Kill all the Jews, you have nothing to fear." Several of the detained hooligans, including a number of women, were placed under bail pending trial. But the low bail and the light sentences so far imposed on several of the convicted persons, it is feared in Jewish circles here, can hardly be expected to serve as a deterrent to others.

Meanwhile both the press, the clergy and responsible public and labor figures have lashed out against the rioters. Much anxiety over the anti-Jewish outbreaks was reported in labor circles who are said to feel that the Government was lax, if not derelict, in meeting the situation when the first outbreaks occurred a week ago. They are said to be of the opinion that the failure of the authorities to take stern measures was chiefly responsible for the recurrence of the outbreaks. Liberals in the country, who are demanding an investigation of the anti-Semitic wave, centered their attack on James Ede, Home Secretary, who only last week declared that the pro-fascist activities in Britain have not led to an increase in anti-Semitism.

In Manchester, where several hundred persons participated in an anti-Jewish demonstration, smashing Jewish owned property and beating pedestrians, the 20,000 employees at the Vickers arms plant issued a statement condemning anti-Semitism and calling on all workers not to participate in anti-Jewish riots.

At the height of the Manchester riots, when it appeared that police measures were inadequate to cope with the situation, the Jewish residents imposed a curfew on themselves. Manchester's Mayor appealed to the inhabitants not to shame the city, and trade union leaders circulated a petition calling on Prime Minister Attlee to condemn the anti-Semitic outbreaks over a nation-wide broadcast.

No estimate of the damage caused by the outbreaks is yet available. The worse hit Jewish community was that at Liverpool, where a Jewish owned factory was virtually razed by fire. While police were maintaining guard over Jewish homes and stores, a Jewish storekeeper, whose shop was wrecked and looted, put out a sign reading: "Is this the reward for my son who was killed fighting for his country?"

## Canadian Zionists Don't Call Protest Meet

**Jewish Telegraphic Agency**  
MONTREAL—The United Zionist Council, representing all Zionist factions in the Dominion of Canada, has so far found it expedient not to call for demonstrations or protest meetings against the new British policy in Palestine which culminated in the return of the Exodus 1947 to France and other incidents in Palestine.

"The terror in Palestine is considered a cancerous growth on the Jewish organism which every Jew wants eradicated," said S. J. Zacks, president of the Zionist Organization of Canada, after his return from a month's stay in the Jewish homeland. "But the lawlessness of the administration in Palestine is directly responsible for the lawlessness of the terrorist groups," he added.

## Khouri Says Truman is Tired of Eretz Problem

**Special**  
CLEVELAND—Faiz El Khouri, U. S. Syrian Minister, knows President Truman is "tired of the Palestine problem," but he isn't sure how the President said it.

Speaking at a banquet of the Federation of Syrian Lebanon Clubs here, Khouri was quoted in the Cleveland Plain Dealer as saying: "President Truman told me recently that he was tired of the Jews with their Zionism."

Questioned later by the reporter covering the meeting, Khouri revised his wording, explaining that the speech here was his first attempt to address a crowd in English and that perhaps President Truman had not used those exact words but rather he was tired of the Palestine problem.

## 485 Cyprus Orphans Get 'Extra' Visas

**Jewish Telegraphic Agency**  
JERUSALEM—The government made a new concession to the Jewish community when it announced the granting of certificates outside of the regular quotas to 485 orphans now on Cyprus. Five hundred extra certificates had previously been allocated to the Youth Aliyah movement.

## DON'T GIVE BRITISH MORE FINANCIAL AID, Z.O.A. EXECUTIVE URGES TRUMAN

**World Wide News Service**  
NEW YORK—A charge that the present Governmental policies in Palestine are being deliberately carried out to provoke the entire Jewish population was made here at a special meeting of the national executive committee of the Zionist Organization of America, which asked President Truman and Secretary of State Marshall to serve notice that no further financial aid will be given by this country to Britain unless the latter adopts a humane policy toward Jewish refugees.

## Labor Groups Want Extremists Isolated

**Jewish Telegraphic Agency**  
JERUSALEM—A manifesto calling upon the Jews of Palestine "to isolate" the extremist groups was issued here jointly by all labor organizations in the country, following proclamation by the Jewish National Assembly

## More Arrests Expected

JERUSALEM—Haganah circles expressed the belief that the current arrests are only the first step in a campaign to arrest leaders of all Jewish groups in Palestine. A statement issued by the Haganah emphasized that despite the mass arrests, the organization will continue its fight against the dissident groups and will at the same time press its campaign to bring in visaless Jewish immigrants.

of a three-hour general strike in protest against the mass arrests this week of three Jewish mayors and a number of leaders of the Zionist-Revisionist Party and other groups.

The immediate release of the arrested Jewish mayors, as well as of other elected Jewish officials, was demanded by all speakers at the extraordinary session of the Jewish National Assembly. They also agreed on the demand voiced at the session by David Remez, Histadruth leader, that all Jewish groups in the country increase the tempo of the drive against the extremists.

The handy, pocket-size "Jewish Calendar for Soldiers and Sailors," issued annually from World War I down to the present, has just been published.

## Palestine Communists Object To Eretz Flag

PRAGUE—The singing of "Hatikvah" and the hanging of a Zionist flag from the rostrum at a Palestinian concert held here this week in connection with the World Youth Festival aroused the ire of a delegation of Palestinian Communists who created a disturbance. As a result of their protest, Communist and Palestine Arab flags were also displayed to represent the three delegations attending the festival.

## Jews Are Dead, But Nobody Did It

**Jewish Telegraphic Agency**  
JERUSALEM—British military headquarters announced that on the basis of "exhaustive inquiries" it was established that no British troops were involved in the Tel Aviv riots last week, in which five Jews were killed and a number wounded. Results of a similar inquiry by the Palestine police headquarters have not been announced.

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## \$2,000,000 U.S. Anti-Semitic Foundation Goes Into Operation

By American Jewish Committee

NEW YORK—George W. Armstrong, of Fort Worth, Texas, and Natchez, Mississippi, octogenarian oil-operator and plantation owner, according to the latest reports, has sold his oil-land holdings for \$4,000,000, and has stated that he now intends to expend two million dollars of that sum via the Judge Armstrong Foundation for the furtherance of a unified anti-Semitic movement in this country.

The charter of the Judge Armstrong Foundation, on file at Austin, Tex., sets forth charitable, patriotic and educational purposes.

Armstrong says that it was through his "intensive study of money" that he became convinced that Jewish banking firms control virtually all of the wealth of the world, and are responsible for panics, depressions and wars.

In a so-called "Petition to Congress" dated May 1, which proves to be a "commercial" for his latest vituperative pamphlet "World Empire", Armstrong informed members of Congress that:

... I have also incorporated the Judge Armstrong Foundation for charitable and educational purposes, and have bequeathed to it the greater part of my estate, designating one million dollars for the publication and distribution of this book, and \$50,000 for the expense of prosecution in the event I die under suspicious circumstances.

Reports of activities received during the past several weeks confirm the fact that Armstrong has actually embarked upon a large-scale venture as patron of anti-Semitic activists.

**Will Aid Anti-Semitic Groups**  
Armstrong's plan envisages making "grants-in-aid" to support individual anti-Semitic activists and organizations, which

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July 18, and conferred with more than a dozen anti-Semitic activists and pamphleteers in the Pennsylvania Hotel for the purpose of forming a "united front." Reports of Smith's present activities indicate many evidences that Smith's touring of the cities along the Eastern Seaboard and in the Mid West is now more for the purpose of sizing up the anti-Semitic potentialities of these respective areas than for holding his meetings.

### Silver Shirt Revival Plan of Noblesville Man

By American Jewish Committee

NOBLESVILLE, Ind.—Melford Pearson of this city, is now contacting former organizers of the Silver Shirts in an attempt to reconstitute this storm-troop movement, dormant since William Dudley Pelley's conviction and incarceration in a Federal penitentiary for sedition over four years ago.

Pearson has published a pamphlet, "Life Imprisonment for Exposing Communists," in which Pelley is characterized as "an American Dreyfus." According to Pearson, Pelley, whose term expires in 1957, is in prison "... Because he was a gritty enemy of Communism. ... and was doing effective things to awaken the nation before it wanted to be awakened. ..."

### Barred From Church Fr Bid To K. K. K.

MIAMI, Fla.—When hooded Klansmen appeared at a Sunday service of his church on June 15, Rev. Ernest L. Wiedenmann of St. Paul's Evangelical Lutheran Church, was enjoined by Court order from holding further services there, on complaint of members of the congregation.

Wiedenmann then on July 20, held an open-air service in a parking lot, attended by 30 members of the church.

### Klan's New Appeal; Catholics Solicited

NEW YORK—Klan organizing now has a new membership appeal in the Middle-West. The new appeal is an invitation to Catholics to join, with representation to prospective members that the Klan has entirely abandoned anti-Catholicism and now is on an "all-Christian" basis.

### If You're Handsome, You Can Be A Rabbi

MINNEAPOLIS — Discussing the shortage of rabbis with Janet F. Kroll in an interview in The American Jewish World here, Rabbi Albert I. Gordon, executive director of the United Synagogue of America, stated the average specification United States congregations insist on for their rabbis: "He must be American (no accent—maybe Southern); he should have all virtues, piety, scholarship, sociability, good youth director and good preaching ability. A little like Clark Gable and preferably not unlike Gregory Peck. And of course, the rabbi's wife should have all these qualities in addition to being a perfect hostess—never, never get ruffled under any circumstances."

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## Between You And Me

By BORIS SMOLAR

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WITH A United Nations group now visiting the camps for displaced Jews in Europe in connection with the Palestine question, it will be interesting for many to learn the results of a U. N. poll on what to do with the Jewish DP's. ... This poll was taken at Lake Success among 49 U. N. delegates and high-ranking officials. ... Thirty-two of them said that they consider the situation of the Jews in the DP camps as absolutely hopeless. ... They agreed that their continued presence in the camps constitutes a great injustice. ... If immediate large-scale immigration to Palestine is impossible, the 32 favor an international agreement for distributing the 250,000 displaced Jews among various nations. ... All 48 considered the Palestine issue one of the most explosive of our times. ... As one delegate put it: "Palestine is the most important minor problem of the United Nations." ...

U. N. MOODS

POST-WAR discrimination against Jews in employment is assuming very serious proportions in this country. ... The Bureau on Jewish Employment Problems in Chicago has submitted a report to the President's Committee on Fair Employment Practices, which presents a very gloomy picture of the situation. ... The report reveals that a survey by the Bureau indicates that as a result of discriminatory practices, less than 10 per cent of Jewish workers in Chicago are employed in non-Jewish firms. ... More than 80 per cent of Jewish workers who sought work through employment agencies during the past year were required to state their religion. ... Fifteen per cent of the individuals met, besides questions on religion, other additional evidence of employment discrimination. ... For the most part this came either in the "We do not employ Jews" category, or rapid evasive termination of the interview after a question on religion was reached. ... The most viciously discriminating industries have been: Accounting, advertising, banks, insurance, real estate, railroads, public utilities. ... In manufacturing occupations, discrimination is vicious in managerial posts, and in chemical, electrical, machine tools and metal products. ... No distinction is made for Jewish war veterans. ... More than 50 per cent of Jewish applicants—almost two-thirds of them veterans—were required to state their religion in interviews with one or more employers. ... In 1946, the four leading Chicago newspapers ran 144 per cent more help wanted ads with religious specifications than in 1945. ... Such ads disappeared during the war years, but began to appear immediately after V-J Day.

DOMESTIC TRENDS

AMERICAN Jews will soon have a chance to see Palestine's Habimah Theater troupe perform in the United States. ... The American Fund for Palestinian Institutions will supply the financial backing for bringing the Habimah to this country. ...

THIS AND THAT:

Leon Blum, former Premier of France, is soon coming to this country as a guest of the Jewish Labor Committee. ... Rabbi Milton Steinberg's new book "Basic Judaism," published by Harcourt, Brace, will make its appearance Rosh Hashanah week. ... We happened to read the advance proofs of this volume and we can predict that the book will attract great interest. ... Judge Samuel A. Weiss of Pittsburgh, former member of Congress, has written his autobiography entitled "Sammy Blows the Whistle." ... All proceeds will be donated to charity. ... A seminar for leaders in Yiddish-speaking organizations is being conducted by the Detroit Jewish Community Center. ... Classes in beginners' Yiddish and Hebrew are being sponsored by the Milwaukee Jewish Community Center. ... The National Jewish Welfare Board is preparing to observe the 75th anniversary of the oldest existing Jewish Community Center—the 92d Street YMHA—and the 95th anniversary of the establishment of the first agency to be called

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business in this country less than one year, is certainly entrenching itself in American Jewish life. ... Every book published by this firm is a solid contribution to Jewish culture and shows the serious approach of the publishers to their mission of disseminating basic Jewish literature. ... Three new books which made their appearance this week in the Schocken Library series are of a variety of interest, but all of them are of classical value. ... One is "Jews In Poland," a volume by Marc Wisniac, internationally known photographer, containing artistic photos portraying Jewish life in pre-war Poland and Carpatho-Ruthenia. ... The volume is a monument to the type of Jew who will no longer be seen in Europe as a result of the Nazi extermination policy and the political changes that are now taking place in Eastern Europe. ... Another valuable volume is "The Pharisees," by Dr. Leo Baeck, former Chief Rabbi of Germany. ... In this volume, Dr. Baeck explores the meaning and history of Jewish ideas and examines some of the spiritual forces which made possible the perpetuation of Judaism during centuries of dispersal. ... The third volume is "1933—A Poem of Sequence" by Karl Wolfskehl, noted German-Jewish poet who emigrated to New Zealand when Hitler came to power. ... The book contains poems written by Wolfskehl as response in poetry of a German Jew to the Nazis. ...

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## POSITIONS

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## Strictly Confidential

By PHINEAS J. BIRON

### Mazel Tov

A half century of Anglo-Jewish journalism is a record in anybody's back yard. . . There aren't many publications in this country which can think back that far, and a considerable proportion of those that can are now but shadows of their younger selves. . . But there are publications that seem to get stronger and more independent with age. . . Quite unlike human beings, by the way. . . All this summer philosophy is meant as a preamble to our best wishes, which we extend to the B'nai B'rith Messenger of Los Angeles on the occasion of its 50th anniversary. . . Fifty years of service, heartaches, struggles and polemics are worth celebrating. . . Mazel Tov.

### Joe Brainin To Ben Hecht

A couple of weeks ago, following the execution of the three Irgunists Nakar, Weiss and Habib, Ben Hecht wrote an advertisement headed "Requiem and No Sale." . . We thought the ad in very bad taste, and were just thinking of devoting a few critical paragraphs to it when the mail brought us a copy of an open letter to Ben Hecht written by Joseph Brainin, our alter ego. . . We cannot resist the temptation of quoting from it, the more so since today is a very, very hot and sticky day and we were looking rather desperately for a guest columnist. . . To Ben Hecht Joe Brainin wrote as follows:

"You were once a sensitive writer. . . Now and then you wrote a page that belongs to the best of our contemporary literature. . . You had moments — short non-commercial interludes — during which you rebelled against the false, sticky sentimentality of Hollywood. . . There were even times when you grew biting sarcasm about box office mentality and when you refused to submit to the desecration of human emotions to make them fit into the slot of the box office machine. . . A few years ago you became interested in the Jewish nation. . . Until then you had merely tried to peep into the American Jewish playboy (as in your "A Jew in Love"). . . You attached yourself to a little band of young Palestinian extremists who had come to this country to raise Cain with the lethargic respectable Jewish leadership.

I can well understand how you were attracted by these young rebels. . . I, too, succumbed for a brief spell. . . The reason? . . . I was sick at heart as I watched the official Zionist leadership fighting the Jewish battle in sumptuous hotel ball rooms. . . I was fed up with Zionist leaders who called Pierre van Paassen anti-British and who refused to recognize the real enemy of Jewish national aspirations and persisted in placing their hopes on British Tories and American reactionaries. . . But it became obvious to me that one cannot defeat imperialism by using the methods of Fascism. . . and so I waved farewell to the Bergson boys. . .

"It apparently never occurred to you, the subtle psychologist, that the hearts and minds of your young extremists and of their confederates in Palestine had become wisted and distorted by the fantastic, nightmarish scope of the Jewish tragedy in the Nazi era. . . Let us be candid. . . These boys, selfless and idealistic though they were, learned, alas, too well from the persecutors of the Jewish people. . . Tired of being victims, they became culprits eager to try out their new knowledge on their tormentors. . . You did not stop to think. . . The Palestine of fire and sword intrigued you. . . Your imagination, blase after too many years of Hollywood servitude, sputtered, crackled and finally caught fire. . . You had found a new toy in the new Jew — or, as your leader Peter Bergson baptized him, the Hebrew. . . The limbs and torso of your old toy, 'A Jew in Love,' lay discarded in a dark corner of your playroom. . . You had dissected him mercilessly and brilliantly, and taken his insides out. . . Now you were done with him. . . Now you played frantically with your new toy, the Hebrew Nation. . .

"But why, Ben Hecht, did you leave your playroom the other day, dust off your crafty typewriter and bang out a smart Broadway column addressed to 'The Three on the Gallows'? . . Why? . . . No Gestapo dragged you into the market place and kicked you onto the soapbox and compelled you to sing a clever ditty about three Jewish corpses while a group of mountebanks passed the collection plate. . . Nobody compelled you. . . You voluntarily climbed up on the barker's platform and proceeded to amuse the idle gapers by reciting pretty phrases about 'three tall Hebrews hanging in the Palestine sun' (advertising copy worthy of a Selznick superfeature), about 'their hearts grinning back in vain at the English smirk' (something fished out of the wastebasket after a story conference under the California sun) and about 'the Jewish Balabatim refusing to buy them' (the corpses). . .

This last bit, about the Jewish balbatim, you culled from the Streicher anti-Semitic archives — or, in any case, you could have found it there. . . Yes, you surpassed yourself, entertaining the crowd with your ill-smelling movie hash, your viscous glycerine tears and your cheap lines about Jewish cowardice and heroics. . . How could you, Ben Hecht? . . . The Palestine Jewish community is in grave danger because of the irresponsibility of Fascist-infected youngsters playing wild cowboy games with real guns and bombs. . . The Irgun and Stern gang are merely the Palestinian variation of delinquency ne plus ultra. . . It's time for you to wake up, Ben Hecht. . . If you want to join the resistance movement in Palestine, why don't you enlist in the Haganah? . . . I feel sorry for you". . . Joe Brainin. . .

Thanks, Joe, for sending us a copy of your letter. . . Let us know what Ben's reply reads like, even if he smashes you to bits. . .

### British Jewish Soldiers Seek to Marry Germans

**Special**  
LONDON—The Jewish Chronicle reports the grave concern of Senior Jewish Chaplain Israel Brodie over the increasing num-

ber of British Jewish soldiers applying for permission to marry German girls. The paper reports that some of the girls have a known Nazi background.

The number of Jewish soldiers applying for permission to change their faith is also causing concern in the rabbinate.

## AL SEGAL Speaks on IN PLACE OF SPEECHES

MR. PHIL BUXBAUM of New York called on me recently about a way of doing with anti-Semitism and kindred diseases. Mr. Buxbaum wasn't just one of those guys who come around with ideas for which they hope to get some notice. The organization with which he is connected, the Institute for American Democracy, Inc., actually was hitting anti-Semitism and allied hates between the eyes in street cars, buses and newspapers all around the country.

I could feel rather happy with the idea Mr. Buxbaum brought in. Good will luncheons and dinners had given me indigestion through many years. I got an inspirational invitation that asks me to be sure to be present at the leading hotel on a certain date in order to break bread with my brethren who are Catholics and Protestants, all men of good will together.

As I compose my legs under the festal board, as it is called, I contemplate how beautiful it is for the brethren really to be brothers in this way. McGurk, the Catholic, Abernathy, the Protestant, Morgan, the Agnostic, Segal, the Jew, all have their legs under the same table and aren't kicking one another.

On the contrary, they are sincerely behaving as befits members of the human family, as men who, except for Morgan the agnostic, believe we are all God's children. Not that they are at all self-conscious in this feeling of being brothers together; to be brotherly is as natural as breathing with them. I feel lifted up to the supreme lodge of the brotherhood of man by the speaker of the occasion. He leads me in green pastures on the mountaintop and then, all of a sudden, I begin to feel let down. My mind wanders away from the high spots to which the speaker has carried me and I look around the banquet hall.

WHERE ARE Smith and Jones? I ask myself. They aren't here. Where's Zilch? Where Brown, White and Black? None of them is here. They are with their pet hates and prejudices. Jones may at the moment be giving out against Negroes at his factory. Smith may be handing down his ideas on Jews. Brown is telling White what he thinks of Catholics for whom he has no use. Good will isn't touching people like them in the banquet halls. Yes, I muse, as I look around, the wrong people are here. McGurk, Abernathy, Morgan and Segal were already convinced friends of all mankind before they found their way here. At this good will meeting they are like Newcastle to which coal is being brought. They don't need to be preached to.

The Smiths, the Joneses, the Zilches, the Whites, the Browns and the Blacks, are the people who should be at this meeting, but good will never gets around to them. They aren't the ones invited to good will dinners and the long speeches might bore them, any-

way. Well, the good will meeting is over and we all get up and gather around the speaker and say "That's the stuff! That's what the world needs to hear." Then, as we step into the street, out of the spell of the oratory, nearly everybody comes to painful disillusionment.

Sure, we say to one another, it was a great speech but everyone who heard it agreed with it even before it was spoken. They were all men of good will before they got there. What good has been accomplished? Futility! It is like more rain falling on a field already richly fruitful by reason of plenty rain, but it misses the arid field close by. That's the weakness of good will movements: They touch mostly people in whom good will already overflows.

★ ★ ★

FOR THAT REASON I liked the way they do in the Institute for American Democracy, Inc. They get people where they are. They overtake Smith, Jones, Zilch, White, Black, Brown in the bus or street car, or they come to him in his newspaper when he has settled down for the evening at home. Smith or Jones looks up at the poster among the advertisements in the bus. It carries a picture of a young man who is telephoning his wife, presumably. He is saying: "I start work today." There are some lines underneath:

Americans ask:

"Is he a good worker?"

NOT

"What's his race or religion?"

That's the way the Institute for American Democracy does it. Not by speeches that only the privileged hear, but quickly, snappily, right between a man's eyes, in street cars, buses, on billboards, newspapers. Like soap and sauce are advertised so is good will brought to his eyes and, maybe, his heart. If advertising can popularize Miriam's irium why can't it do as much for the respect a man owes his neighbor who is decent?

There's also the Institute's street car advertisement that says:

We Fought Together—

Let's Work Together:

Protestants, Catholics, Jews.

And many others like this. The advertising is paid for by groups of men of good will in the communities in which it appears.

The Institute of American Democracy, Inc., is made up of all kinds. Founder and leader is the Episcopalian, Rev. William C. Kernan. Presiding is Dr. Robert W. Searle of the Protestant Council of New York City. Its Director of Public Relations is Richard A. Zinn. Among its sponsors are the Rev. John S. Sexton, editor of the Catholic "The Pilot"; the Catholic bishop, Joseph E. McCarthy of Portland, Me.; Dr. Henry Smith Leiper of the Universal Christian Council for Life and Work; William Green, president of the American Federation of Labor; Philip Murray, president CIO; Justice Meier Steinbrink of New York; Judge A. K. Cohen of Boston; Rabbi William F. Rosenblum of New York, president of the Synagogue Council of America.

### Clay Chides Germans For Blaming Jews

Jewish Telegraphic Agency  
MUNICH—Jewish authorities this week applauded a statement made by Gen. Lucius D. Clay, American commander in Germany, rebuking a German minister for charging that the displaced Jews were responsible for Germany's black market.

"Such a charge makes no sense at all," Gen. Clay told a parley

of German ministers in the added.

The General's remarks were obviously aimed at Bavarian Minister of Economics Rudolph Zorn, who several months ago made the charge. Jewish leaders immediately challenged Zorn, but this is the first indication of official American opinion on the charge.

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# THE JUNIOR POST

RUTH PALLER,  
Editor

Dear Boys and Girls:

I have a love story for you this week, beautiful, unfortunate, and with far-reaching consequences.

Young Judah, orphaned at 12, went to live with his uncle's family. There he acquired many honorable traits, love for his Jewish religion, devotion to America, respect for his Christian friends.

There too, as he grew up, he and his cousin, Catherine, fell deeply in love.

But his uncle wouldn't think of a marriage between cousins. Though they pleaded and argued, he would not change his mind.

HE EVEN sent Judah away on a long ocean voyage in connection with a shipment he was making, in the hope that the young people would forget each other.

The trip was dangerous be-

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Please use a separate sheet of paper to tell about your hobbies and interests.

Send to Ruth Paller, 5610 Carrollton, Indianapolis, Ind.

cause of the Napoleonic Wars but Judah conducted himself bravely and came home full of hope. If his uncle had expected to find the young people changed he was disappointed. Their devotion had become greater than ever.

SO MATTERS remained for two years. Then one day his uncle decided he had been patient too long.

"I've stood for this nonsense long enough," he told Judah. "You can leave this house, and you are discharged from my employ."

"And you, Catherine, I forbid you to have any further communication with Judah."

His word in his own house being law, he succeeded in keeping the two apart, even beyond his hopes, for they were never to meet again.

AFTER TRYING futilely to contact Catherine, Judah finally decided to go away. He set out for distant New Orleans where he eventually became one of the merchant princes of the 19th century.

Neither he nor Catherine ever married. And while his letters were burned after his death so that we don't have a record of their correspondence, we know that they kept in touch with one another through the many years.

AND in his last hours, his mind

wandering, Judah talked of "walking in a beautiful garden with Catherine, his first and only love."

Those of you who read about Senator Bilbo being reminded that the Touro Infirmary in New Orleans in which he was operated was established by a Jewish man have heard of our hero.

For it was Judah Touro, one of the foremost philanthropists in America before the Civil War, who keeping the image of his beloved, Catherine Hays, ever before him, rose to the heights not only of wealth and of generous giving to both Christian and Jewish causes, but to bravery as well when he was wounded carrying out a dangerous mission in the War of 1812.

(Material for this story was found in "The Life of Judah Touro" by Leon Huhner (Jewish Publication Society.)

Remember the riddle sent in last week by Donald Goldschen, 46 N. Parkside, Chicago 44, Ill.?

Here they are again with the answers.  
1. Why can't a fisherman be generous? Because his business makes him sell fish (selfish).  
2. Why does a waxed floor remind you of music? Because if you don't see (c) sharp you will be (b) flat.

## Our Film Folks of HOLLYWOOD

Copyright, Jewish Telegraphic Agency  
By LEON GUTTERMAN

FROM ITS crude nativity in a rebuilt Arab home outside Jerusalem, a Palestinian film industry is taking shape in the plans of Norman Lourie, and in two feature-length pictures, "My Father's House" and "The House in the Desert," which will probably vie for the honor of being the first ever produced in the Holy Land.

"My Father's House" already has arrived here under the arm of Herbert Kline, newspaperman, who co-produced it with Meyer Levin, the novelist. Lourie, after completing "House in the Desert," has just announced the formation of Palestine Films, Inc., and plans to start another production this October from script by playwright S. N. Behrman.

Although business rivals, Kline and Lourie are united in predicting an assured future for films made in the Holy Land.

"Palestine is ideally suited for film production," Kline says, "since its climate is conducive to good exterior photography and the settlements contain a large number of potential film technicians in refugees who are experts in scientific fields."

"Despite today's headlines," says Lourie, "and, indeed, because of them, there is no question but that the time has come to establish a permanent film industry in Palestine, as an integral part of the national life of this country. Films have become an extraordinarily important export for many countries, and they are the best way to acquaint the world with the rich, normal, expanding national life of Palestine."

★ ★ ★

Georgie Jessel, as Hollywood's "best goodwill ambassador," by virtue of his personal appearances and other war efforts, will be accorded in Washington by the national Variety Clubs, Sept. 20, at a big testimonial, according to plans now in progress. Two grand ballrooms of Washington's leading hotel will be taken over for the occasion. President Truman is expected to attend.

★ ★ ★

When the new Kraft Music Hall—Al Jolson show tees off in the fall on NBC, Oscar Levant will be among the permanent fixtures. Levant was pacted for the program this week by the sponsor.

Incidentally, according to Oscar, who is now working in a film at Warner Bros., his friend, the late George Gershwin, always took the lower berth when they traveled together, saying: "That, my fine young friend, is the difference between genius and talent."

★ ★ ★

Radio sponsors are eyeing a new \$15,000 weekly comedy program starring Ed and Keenan (father and son) Wynn. Ed is currently around New York, staying close to the negotiations and mulling a six-week vaudeville engagement for the fall.

★ ★ ★

John Garfield tells me he's set for the male lead in Irene Selznick's Broadway production of Tennessee Williams' new stage play, "A Streetcar Named Desire." The play starts rehearsing in New York the first week in October. It's the first time John has been back to Broadway since he appeared in Albert Bein's "Heavenly Express" in 1940. Irene is the wife of Hollywood's top-ranking producer David O. ("Duel in the Sun") Selznick.

★ ★ ★

Ingrid Bergman says she figures to net herself better than a million dollars from her one-third interest in her new film, "Arch of Triumph." Figures computed by her show that her three pictures last year averaged a domestic gross of \$10,000,000!

★ ★ ★

The brilliant young playwright Clifford Odets, who had a directing and writing contract at MGM and has been there over a year without finding a story he wanted to do, asked for and got his release over the week-end.

★ ★ ★

The very successful playwright George S. Kaufman, debuting at the moment as a film director on "The Senator Was Indiscreet," at Universal-International studio, told me quietly that he is planning a revival in fall of the Pulitzer Prize show, "Of Thee I Sing."

Georgie's presence in Hollywood as director on a political comedy has renewed interest in "Of Thee I Sing," as a screen piece, but Kaufman and his collaborator, Morrie Ryskind, do not wish to sell the Washington satire unless they have some approval of the screen handling. First produced on Broadway in 1931, the musical was one of the biggest hits on which highly successful dramatist Kaufman had his name. Many film offers have been made for it.

★ ★ ★

Danny Kaye has transformed his dressing room into a nursery with high chair and toys for his baby, when she comes visiting to the Goldwyn Studio. Believe it or not, he doesn't have much time to play with her at home.

★ ★ ★

Marquee sign on a Hollywood theater:  
AL JOLSON NOT LARRY PARKS  
IN  
HEART OF NEW YORK

★ ★ ★

Columbia Concerts, which sent Oscar Levant out on a trial tour of three cities this spring, found the pianist-wit a surprising draw and plans signing him for a full season next year. In his three appearances, in St. Louis, Washington and Minneapolis, although the dates were last-minute, out-of-season bookings, Oscar grossed \$20,000.

The recital consists of longhair music and shorthair comments. The hitch to the full season inking, says a Columbia vice-president, is that Levant, with radio and picture commitments, doesn't want to tie himself down for a full season.

★ ★ ★

One of our top directors reports to us that, when referring to a screen script, Groucho Marx quipped: "It isn't worth the paper it's rotten on."

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# Woman's Viewpoint

By Helen Cohen

WE certainly approve of Carl Alpert's blast against extravagant weddings. But we think he failed to name the culprit. It's the bride's mother who runs the show. Papa only does the paying. And while we agree that the daughter's wedding is a fitting climax to her role as a mother, she ought to know just how big a production she can afford to stage.

Also, rather than blame the florists, caterers, etc., I think Carl properly pointed the finger at our old friends, "keeping-up-with-the-Joneses."

This discussion gives me a chance to wonder about the growing practice of holding weddings at country clubs and hotels.

Surely if there is one step in life which should be taken with a reverent, holy feeling, it is marriage.

Will some one tell me where the country club fits in?

A LETTER from Lillian R. Ott arrived regarding an item about her, and in it is a bit of verse which I hope she won't mind my sharing with you.

Speaking of being a woman, she wrote:

"I think that God has erred when He  
Gave this raging soul to me.  
For its violent fervor and wild fury  
Could never have been meant  
To wrestle with a SHE."

I left that word out in my former column, Mrs. Ott, because I thought your lines were forceful enough without it, and anyway isn't this a column for ladies?

ERNEST Bevin & Co., please note: A non-Jewish British author put these words into the mouth of a Jewish character.

Our feminine readers note: These eloquently beautiful lines came from a woman's pen.

Zionists note: The lady beat your friend Herzl to the punch by 20 years.

"... Our dispersed people in all the ends of the earth may share the dignity of a national life which has a voice among the peoples of the East and the West—which will plant the wisdom and skill of our race so that it may be, as of old, a medium of transmission and understanding."

"Then our race shall have an organized centre, a heart and a brain to watch and guide and execute; the outraged Jew shall have a defense in the court of nations, as the outraged Englishman or American."

"And the world will gain as Israel gains. For there will be a community in the van of the East which carries the culture and the sympathies of every great nation in its bosom."

"Difficulties? I know there are difficulties. But let the spirit of sublime achievement move in the great among our people and the work will begin. ... Let the central fire be kindled again and the light will reach afar."

"The degraded and scorned of our race will learn to think of their sacred land as a republic where the Jewish spirit manifests itself in a new order founded on the old, purified, enriched by the experience our greatest sons have gathered from the life of the ages."

"The vision is there. It will be fulfilled."

"Daniel Deronda," the novel from which this quotation comes, was written in 1876 by George Eliot, author of the famous classic, "Silas Marner."

THOSE of you who notice the story on the children's page of Judah Tauro, founder of the Touro Infirmary in New Orleans (among many other famous institutions established or aided by him), may be interested to know that this is the first time since his death in 1854 that a serious attempt at a biography of him has been made. It is regrettable that as the subject of such a touching romance, the only picture included of him was one taken when he was a gnarled old man of 70.

Josef Hofer, who has admitted that he was the director of the crematoria at the notorious Oswiecim death camp, was arrested in Hamburg after his estranged wife revealed his identity to the police.

The Nazis destroyed about \$100,000,000 worth of Jewish community property in Germany, it was estimated in the first comprehensive report on the organized destruction of Jewish communal property by the Hitler regime, released by the American Jewish Committee.

Subscribe to the Post—\$4

## Sid Hollander Award Goes to Sunpapers

**BALTIMORE**—The first annual award of the Sidney Hollander Foundation was presented last night to the Sunpapers for "outstanding achievement" during 1946 in fostering "equal rights and opportunities for Negroes in Maryland."

A jury consisting of Joseph P. Healy, Thomas J. S. Waxter and Mrs. William H. Proctor, recommended the presentation.

Hamilton Owens, editor in chief of the Sunpapers, announced that the award is being turned over to Morgan College to "help along the cause of Negro education in Maryland."

The Foundation was created by Mr. Hollander's children to commemorate his sixtieth birthday in 1941.

Mr. Hollander has served as president of the National Council of Jewish Federations and Welfare Funds, a director of the National War Fund, a member of the Board of Associated Jewish Charities, vice president of the National Conference of Social Work, president of the Americans for Democratic Action, Baltimore branch, and president of the Baltimore Urban League.

## 4 Jews to Pick 2,500 for Canada

**MONTREAL**—Representatives of the Canadian clothing industry left this week for Europe to select from among the DP's skilled garment workers who will be brought to Canada where the industry faces a shortage. The Government has granted permission for the admission of up to 2,500 needle workers.

The delegation, which includes Max E. Enkin, Samuel Posluns, B. Shane and M. Herbst, will survey the DP camps in Germany and Austria. Enkin is vice-president of the United Jewish Welfare Fund of Toronto, of which Posluns is a past president. Shane and Herbst are leaders in the needle trade unions.

## 20 Torahs, 2,000 Books Found In Shul Attic

**WARSAW**—Twenty Torahs and 2,000 sacred books which remained hidden throughout the period of the Nazi occupation in the attic of the synagogue in Plock were brought here and will probably be distributed to various communities. The Jewish community of Plock was deported in 1941 to the extermination camps in Treblinka and Oswiecim.

Miraculously, the scrolls and books, as well as the synagogue in which they were discovered, are all in perfect condition. The synagogue will soon house a special Museum featuring the records of the Polish Jewish martyrs who were killed during the war.

## What Foods These Morsels Be

★ ★ ★

SUMMER days call for light milchik meals. And a tasty dish of blintzes always adds a lot to such menus. Here is the recipe for the sheets and two fillings

But first, here's our "Recipe of the Week." It's from Mrs. Sidney Simon, 6114 Ralston Dr., Indianapolis, Ind.

### Cream Cheese Pie

2 pkgs. Phil. cream cheese 3 oz. each)	1 tsp. baking powder
1 cup sweet cream	7 grated lemon rind
1/2 cup sugar	2 egg yolks
2 tbsps. flour	1 tsp. vanilla
1/8 tsp. salt	2 egg whites

Blend cheese with cream. Mix together sugar, flour, salt, baking powder and lemon rind. Add to cream cheese mixture. Add beaten yolks and vanilla. Fold in stiffly beaten egg whites. Pour in unbaked pie shell. Bake in slow oven 350 degrees 30 to 45 minutes. Should be firm in center when done.

### Blintzes

1 to 3 eggs	1 cup (about) flour
1/2 teaspoon salt	1 cup milk or water

Break the egg or eggs into a bowl, add salt, and stir the milk or water into the eggs, blending the yolks and whites. Gradually stir in enough flour to form a smooth thin batter. Pour onto a hot, greased frying pan, about 6 inches wide, just enough batter to form a very thin sheet, tipping the frying pan from side to side so that the batter spreads over it uniformly. Fry over a slow fire on one side only, until the top of the sheet is dry and blistered. Turn sheet onto a cloth, fried side up.

Fry 5 or 6 sheets in this way. Place a heaping tablespoon of filling in the center of each sheet, and fold the sheet in over the filling to form an envelope. Repeat, until all of batter has been used. Fry in a liberal amount of fat until the blintzes are golden brown on both sides. If desired, the blintzes may be filled, then kept in the refrigerator for several hours before frying.

### Fillings for Blintzes

1 pound cottage cheese	1 tbsps. melted butter
1 egg, or 2 egg yolks, beaten	1/4 cup raisins or
salt, sugar and cinnamon to taste	ground nuts,

Press cheese through a sieve, and mix with remaining ingredients. Serve cheese blintzes with sugar and cinnamon or with sour cream.

3/4 cup apples, chopped fine	2 tbsps. lemon juice, if desired
1 tbsps. ground nuts	white of 1 egg

sugar and cinnamon to taste

Mix ingredients well. Serve apple blintzes with sugar and cinnamon.

### Hillel Director To Wed

**PATERSON, N. J.**—The wedding of Rita Dresner, daughter of Mr. and Mrs. Samuel Dresner, to the Rabbi Abraham Zemach, son of Mr. and Mrs. Solomon Zemach of Minneapolis, will take place this month. Rabbi Zemach is director of the Hillel Foundation of the University of Pennsylvania.

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Published every Friday by  
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Editorial and circulation  
office 207 N. Penn., Indian-  
apolis 6.

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Editor and Publisher

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## CALENDAR

Rosh Hashonah—Mon., Sept 15  
Yom Kippur—Wed., Sept. 24  
Succos—Sun., Sept. 28  
Shemini Atzeres—Mon., Oct. 7  
Simchas Torah—Tues., Oct. 8  
Chanukah—Tues., Dec. 9  
Purim—Fri., March 26  
Passover—Sun., April 25  
Shavuoth—Mon., June 14  
(All holidays begin on the preced-  
ing evening at sundown.)

Friday, August 15, 1947

## The Editor's Chair.

I HAVE a note from Samuel Fuchs, which he asks me not to print, but which I am printing nevertheless.

I think Mr. Fuchs has performed a real service.

I have an idea The Post can do its share in the developing American type of Judaism, and it is discussions like those started by Mt. Fuchs, which get things moving.

Mr. Fuchs is like a good many of us. He wants to be a good Jew. It is when we lose all interest in being a good Jew, that things will really become unfortunate.

Anyway, see by this short note of his if my original defense of Mr. Fuchs was not warranted:

Dear Mr. Cohen,

I am not writing this letter for publication (seems that I caused enough trouble with that letter). However, I do want to thank you for your editorial, "defending" me.

For the information of Mr. Harry Simon, I do not gamble, play cards, or attend baseball games; but plead guilty to going to the movies occasionally. How do I spend my spare time? Trying to raise three daughters to be good, respectable Jewish ladies.

Thank you again, Mr. Cohen.

Sincerely yours,

SAMUEL FUCHS

1892 Bergen St.  
Brooklyn 33, N. Y.

JUST ABOUT the time we reduced the size of the national edition of The Post from 16 to 12 pages, I came across a volume Rabbi Albert M. Shulman was writing, which I would describe as a pocketbook of Jewish knowledge. I immediately seized upon it for publication, week by week, and still intend doing so as soon as space warrants.

The volume would serve a real purpose for many of our readers. Without going into long-winded explanation, it explains everything in Jewish life.

Just to show you what I mean, here's a few paragraphs from the yet to be published book:

### From Creation to Period of Judges

The story of the Jewish people begins 5707 years ago or in the year 3760 before our Common Era. The Common Era begins with the birth of Jesus.

The five books of Moses, called the Pentateuch, contain the history of Israel from the creation of the world and the first man Adam to the death of Moses. Approximate dates are

associated with the following personalities and events.

3760 B. C. E.—Creation of the world in six days.

2830—Death of Adam, first man to be created. His wife Eve bore two sons, Cain and Abel.

1754—Noah, hero of the Flood story which took place about 2104.

1737—Abraham migrates to Canaan from Ur of Chaldea (Babylon). He becomes the first Patriarch and founder of the Jewish religion. Marries Sarah who bears Ishmael and Isaac.

1532—Death of Isaac, second of the Patriarchs. His wife Rebecca bears twins, Jacob and Esau.

1505—Death of Jacob, third and last Patriarch. His sons become known as the Twelve Tribes of Israel.

1561-1451—Joseph, younger son of Jacob is sold into slavery. Later he becomes Viceroy of Egypt.

1576-1456—Aaron older brother of Moses. Becomes the first High Priest of Israel.

1572-1452—Moses, Israel's great prophet and Law Giver. In 1492 he leads the children of Israel out of Egypt to Sinai.

1492-1452—The period of 40 years wandering in the wilderness. The first Tabernacle is built. First observance of the Passover holiday.

1522-1412—Joshua, successor to Moses. He leads the Israelites into Canaan and the land is divided among the tribes.

If enough of you write in, I may try to start serializing the book sooner than at present planned. We'll see.

## THE COLUMN WITHOUT A NAME

It is my duty to condemn your barbarous treatment of wounded prisoners, which I witnessed with my own eyes. Ashbel, Amrani, Brenner, Bando, Doar, Moskovitz, Schmuckler and others were all shot in cold blood, although none of them were armed. They were all among the freed prisoners and none of them were among the attackers. I must say that your soldiery are poor shots and that even at such short range they did not succeed in killing these prisoners, who were brought bleeding into the police station. There they were thrown on the floor and left for hours unaided. Scores of your human beasts stood there watching them. All they did was to prevent us from giving first aid to the wounded. And thus Ashbel, Brenner, Bando, Amrani and Nissim Levy were left to die. I know that all these acts of barbarism will not surprise anyone. They will only serve to open the eyes of the people and to teach them who are those against whom we are fighting. And other effects will be achieved too.

Until now we granted you all the privileges due to soldiers in accordance with the laws and rules of warfare. In the future we shall retaliate against you in kind and though we shall never stoop to torturing wounded prisoners and to your sadism, we shall make you pay for your crimes.

Now as to what you call a "trial." We do not recognize your right to try us, free citizens of our Hebrew homeland, and we do not intend to participate in the deliberations of what you call, in full mockery of the very principles of justice and civilization "the court."—Statement by Jacob Weiss before court which sentenced him to hang.

## What About This Resolution?

A RESOLUTION adopted by the Association of Jewish Chaplains of the United States (this spring seems to have been overlooked or dismissed by those in position to implement it.

The resolution reads in full:

"We Chaplains who served in this last war, alumni of the three major rabbinic seminaries, and representative of the Orthodox, Conservative and Reform religious ideologies within American Judaism unanimously affirm that the mutuality, fellowship, and comradeship which united us in our common service of God and Country proved a most enriching spiritual experience which we aim to apply in our civilian ministry. To expand and extend the blessings of this creative fellowship so that it may embrace other facets of Jewish life, we urge upon the three rabbinic bodies to project plans for their respective national conventions in a manner that would provide, once every three

years, a simultaneous session for the three bodies."

The worth of the resolution is obvious. There are many problems of the rabbiate, not to mention many common objectives, whose solution and achievement can be appreciated so much by common action.

It was to be expected that to a degree the returning chaplains, as also the returning GIs would follow old patterns and lose sight of the gains made in the way of common practice and common action during the war.

But that should not blind us to the fact that month by month, year by year, the three divisions in Judaism are gradually moving closer and closer together. It is inevitable, since all three face the same environment, that this should be so.

That each has something to contribute to the other goes without saying and it is in this sense that the resolution was drawn and that this editorial is written.

## The High Standard We Set For Our Rabbis

THE POST had begun to think that U.S. Jewry had matured past the stage where it demanded adonises to decorate their pulpits, but Rabbi Albert I. Gordon says "no."

"A little like Clark Gable and not unlike Gregory Peck," is the way Rabbi Gordon puts it.

Rabbi Gordon, who is executive director of the United Synagogue of America, should know.

There are six other attributes which Rabbi Gordon lists, and a seventh, which has to do

with the rabbi's wife.

She should meet all these qualifications, plus play the part of the perfect hostess—"never get ruffled under any circumstances."

The advertisement in this issue from Hebrew Union College may indicate a shortage of rabbinical aspirants. If so, the high standards the Jewish community sets for its rabbis may be to blame. What does a sincere student, imbued with the zeal for service to humanity, with real scholarly ability, but who can't be cast as a leading man, do?

## Even In Golf

THIS writer concedes that it is a part of the mental make-up of every Jewish golfer who plays with non-Jews, yet it is what Zionists would describe as "galut" psychology when a top flight golfer like Mrs. E. N. Hyman, of Denver, emphasizes that "Jewish people in sports have a two-fold duty by playing a 'clean' game—to the sport itself and to all

Jews."

Why can't Jews, the Zionist would point out, play golf and forget about their Jewishness?

And the psychologist would say this carefulness about the non-Jews reaction is a sign of the inferiority complex.

## DPs And GIs Clash: An Aggravated Situation

THE many warnings by competent U. S. Jewish leaders that outbreaks were bound to follow unless the DPs were offered some hope of going to Palestine, the United States, or other lands, have now been proven accurate.

The clash between U. S. troops and the DPs is proof enough. Even if the GIs were anti-

Semitic, only a most disturbed state of mind would break the restraint the DPs must feel towards a U. S. uniform.

And the prediction cannot be otherwise but for more such encounters. Only a UN report making it possible for the DPs to emigrate before another winter sets in, can change the prediction.

## Current Comment

Need for Community-Wide Rabbi (Chaplain) Pointed Out by The Jewish Community Bulletin of San Francisco.—With the steady growth of San Francisco's Jewish community, we have recognized an increasing want which so far has gone unnoticed.

"We believe there is need for a Jewish community chaplain to minister to the residents of local institutions—the Hebrew Home for the Aged Disabled, the Laguna Honda Home, and in hospitals.

"Our Rabbis are doing their best to render this service. With larger congregations and more pressing communal burdens, they are finding it increasingly difficult to minister to the spiritual wants of patients and inmates in such institutions.

"Therefore we recommend the appointment of a community chaplain whose sole responsibility would be in this field and who would devote himself to unaffiliated men and women resident in local institutions and hospitals.

"We offer no specific suggestion for the financing of such an undertaking. Certainly among the various local agencies some means can be found for meeting so light an obligation.

"In the various local hospitals and homes for the aged there are many Jewish people desirous of spiritual comfort. Many of them never have been affiliated with any of our congregations. A considerable number are relative newcomers in the community.

"Nevertheless we have a responsibility to them that we cannot ignore. The Jewish Community Bulletin urges that this need receive

the attention it deserves.

"We recommend that a conference be arranged by leaders of the Federation of Jewish Charities and other service agencies. We ask that this matter be considered and that ways and means of providing this necessary service be developed.

"The Board of Rabbis of Northern California no doubt would undertake selection of the proper person and supervision of his work.

"We believe such a service has been delayed too long. Let us act now without further delay."

Religion and Politics Do Mix Says Rabbi Norman E. Goldberg.—Whenever a minister or Rabbi preaches on a political or social issue, someone inevitably makes the statement that religion and politics do not mix. Sometimes this charge is made out of the sincere conviction that the democratic principle of the separation of church and state is here involved. . . . There is also the prevalent misconception present in these charges that life is a departmental affair, with "religion" as a Sabbath observance, bounded by the week-days from the harsh realities of existence. . . . While it is correct for the preacher to offer up platitudes on morality and justice, any attempt to concretize ethical values in terms of every day life is looked upon as a breach of etiquette, according to the fashionable code. . . . Even should the preacher attempt neutrality on vital issues concerning the destiny of men, he cannot do so for even in silence he is taking sides. . . .



Letters should be brief and to the point, and written on one side of the page only.

## Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post, Box 1633, Indianapolis, Ind.

### FUCHS GETS CALM SUGGESTIONS FROM ONE WHO FORMERLY SHARED OBJECTIONS

Mr. Sam'l Fuchs  
1892 Bergen St.  
Brooklyn, N. Y.

My dear Mr. Fuchs,  
You will, I feel sure, pardon the warmth with which I address you on a subject very close to both of us—namely, our religion. Perhaps you have by this time received other letters about your communication in "The National Jewish Post" of July 18. I have just seen it; hence my delay. Unfortunately I did not see the editorial which elicited your interesting response. Still, I feel that I do understand your attitude and feeling, because I once shared it; once objected to what I felt were "long, repetitious prayers," once objected to services which I felt were "meaningless." The difference is, that I no longer feel so. I feel so strongly to the contrary that I intend to review your remarks and to explain why I cannot agree with them.

Fuchs: "It seems that the Jews feel that unless one prays for at least 3 to 4 hours on a Saturday, it does not constitute a prayer."

Reply: "There is no maximum time set. Some congregations finish Sabbath morning services in two hours. Four hours does seem to be rather long, and hard to explain, unless there are sermons, Bar Mitzvahs, and speeches by the balbatim, to add to the length of the services. Still, let us consider: The week has 168 hours in it—can we not spare the Almighty four of them? Six days a week we are soaked in the brine of materialism; let us utterly devote the seventh to washing ourselves clean of it."

Fuchs: "Not until I read the English version of the Prayer Book, did I realize what nonsense goes under the heading of prayer."

Reply: "This is rather strong language, coming from one who admittedly cannot translate Hebrew. It would seem more broad-minded to express lack of understanding, rather than lack of belief; and even non-believers ought to concede that our prayers, rather than renounce which martyrs went through fire and water, are worthy of a better—a gentler—name than 'nonsense.' I should hope that you show more tolerance of other peoples' prayers than you now show to our own."

Fuchs: "Formulas (sic) for ancient sacrifices, general statements concerning Jewish history, and lavish praises of God, fill the average Jewish Prayerbook."

Reply: "The 'korbanos' are read in memory of the actual sacrifices which we cannot at present offer. In one letter I could not do justice to a subject fit for volumes, but I refer you to Chief Rabbi Hertz's 'Pentateuch', pp. 560-2, and Parsha Vayyikra, for statements explaining the significance of the sacrifices. If you think on these things, they are not 'meaningless.' As to Jewish history, general ignorance of it is so lamentably wide, that no opportunity to treat of it should be overlooked. Our whole faith, Sir, is based on history—not on dogma or creed. Nor do I think that He, 'by whose word all things exist', can be too lavishly praised. Too little concern with Him, and not too much, is our trouble."

Fuchs: "Actual genuine prayer to God is in the minority."

Reply: Perhaps your definition of prayer is too narrow. Petition is not the whole of prayer. Through the Siddur we affirm membership in historical Israel,

transcending time and space. The Siddur is a vast mosaic work, a pattern composed of pieces of many shapes and sizes and color. It is well worth the effort on our part to understand it, for it is part of our experience, historical and metahistorical.

Fuchs: "Why should I take four hours to repeat a lot of meaningless gibberish just to 'kill time'?"

Reply: "Why indeed? No one should. However, I refuse to accept your question at face value. Don't take four hours—visit another synagogue, please. But before you do, let me tell you that the words in which Klal Yisroel for a thousand years found comfort, joy and strength, does not deserve to be called "meaningless gibberish." It is no little thing thus to sneer at the prayers beloved by Rashi, Maimonides, Judah Ha-Levi, Ibn Gabirol; the prayers for which Nachmanides and Abarbanel went into exile; the prayers which were the solace of Baal Shem Tov, and Moses Mendelssohn. A Jew who does not feel the need of prayer is not a Jew at all. If we are bored by the splendid liturgy which is ours, it is only to our own discredit. "The fault lies not in our prayers, but in ourselves."

Fuchs: "Jews seem to feel that prayer in a synagogue is an endurance contest."

Reply: I don't think this is felt by many Jews, nor am I going to defend it.

Fuchs: "Orthodox synagogues are notorious for lack of discipline. During the reading of the Torah, everyone is talking; and there is talk during the reading of prayers by the congregation."

Reply: Unfortunately this is often true. It may be invariably true in Brooklyn; I can't say. But if you will cross over to Manhattan, and attend a service at the Jewish Center (Rabbi Jung), or the Spanish and Portuguese Synagogue, or at many others, you will see how well decorum and Orthodoxy mix. And the Portuguese services are even longer than the Ashkenazic. It's a matter of training, not timing. Fuchs: "... prayer in a synagogue ... thoroughly discourages the younger element of Jews."

Reply: Attend a service at any one of the several Brooklyn synagogues of the Young Israel, the HaPoel HaMizrachi, or the Agudath Israel Youth. See if these congregations of young people seem thoroughly discouraged. I admit one can't get to understand Judaism by osmosis or inhalation—an effort is required, a little sweat. But it's "tokka vehrd."

Fuchs: "Why can't congregations pray for one hour—no more, perhaps less, of genuine prayers without too much praising of G'd; and without repeating some prayers seven times? Perhaps, Jews would feel in the mood of prayer..."

Reply: Perhaps. I hope that you are not seriously considering that the Shammas hold a stop watch on the congregation. My experience is, that we always get less than we ask for. I know of a congregation which switched from 9 o'clock to 10; the people came late anyway. The thing to do, is elevate the people, because debasing the religion always fails. And what is "genuine prayer?" In the last century the reformers Wise, Huesch, Szold, Einhorn and Jastrow, all felt the Orthodox

services to be too long. The result was five different collections of genuine prayer—according to Wise, Huesch, Szold, Einhorn and Jastrow. They are all now obsolete. Solomon Schechter said, "When all Jews prayed, one prayerbook was enough. Now that few pray, many prayerbooks are required."

Fuchs: "As for Tephillin, I could not see the sense of binding my arm with thongs of leather every morning and putting a nonsensical piece of wood, wrapped in leather, on my head."

Reply: It would be nonsensical to make Kiddush over an empty glass, but the wine gives it meaning. Tephillin are made significant by their contents. Read the Meditation before laying the Tephillin, contained in every Siddur. Is it nonsensical to "declare the absolute Unity of G'd, to teach that "the longing and desires of the heart are to be subjected to His service," as well as "the mind, whose seat is in the brain, together with all senses and faculties?" Head, hand, and heart to G'd, this is the lesson of the Tephillin, a visual aid to conduct. I don't think it is nonsense.

Fuchs: "I believe if one of my Christian neighbors had seen me, in those days, he would have laughed loud and long."

Reply: "A goy laughs too easily to be a very high standard in such manners, and yet—during the war I spent over three years in the Navy. I laid Tephillin in barracks, airplanes, on railroad trains and on ships; in this country, in Saipan, in Okinawa, and in China. Many Christians watched me. Do you know, none of them ever laughed. Yes, I was asked many times, "What?" and, "Why?" I carefully explained that it was a religious commandment from the Bible—their Bible as well as ours. They didn't laugh, believe me."

Fuchs: "Yes, I keep a Kosher home; I keep the important Jewish holidays; I am not an atheist; I believe in G'd; I believe that the Jews have a mission in this world; but I have also read the Age of Reason by Thomas Paine, and the Lectures of Robert Ingersoll."

Reply: I admire the patriot Tom Paine of "Common Sense," but the skeptic Tom Paine of "Age of Reason" has long since been disregarded by modern Biblical scholars. The discoveries of archaeology have utterly demolished him. As for the crude sarcasm of that tobacco-chewing bigot, Ingersoll, should one take counsel from a man so narrow that he hated the Bible on the grounds that it was "indecent?" Nor are the glories of Genesis dimmed because we cannot give him the name of the shadchan from whom Cain got his wife.

You cannot have derived a belief in kashrus, Jewish holidays, or the Jewish mission, from Paine, nor learned to believe in G'd from Ingersoll. These things are based so much on Faith, can you not have yet a little more faith, and concede that the Great Ones of Israel, who compiled our prayer book, had enough "seichel" to know what was worthy of inclusion?

Fuchs: "It is about time that the Jews have grown up and become modernized; not only in business, law, medicine, but also in religion."

Reply: The Jews reached maturity at Sinai, and have never grown old. Our religion is as modern as the air itself—like the air, it is here now and functioning; like the air, it was here before, unchanged. The Siddur calls G'd, "He who inhabiteth

### RABBI TELLS HOW HE SAID PRAYERS ON TRAIN; CONDUCTOR APOLOGIZES

Editor, National Jewish Post

Samuel J. Fuchs received a few minutes and a few underserved "misheberachs" for his recent letter in the Post.

In his extremely harsh criticism of Mr. Fuchs, Harry Simon (August 1) erroneously scribed the verse "Sons I have reared and elevated and they rebel against me" to "the Prophet in Lamentation." It is really taken from Isaiah (1:2). However, his observation alas, sad but true, individuals do not consider a double-header baseball game too long; nor do they object to the length of a double feature movie; nor do they watch the clock when they play cards for hours and hours at a time, but they do find fault with services that are too long.

The following personal experience may interest Mr. Fuchs and other readers who agree with him that "a Christian neighbor would laugh long and loud should he happen to come upon him while he is wearing his tefillin."

When I returned from the wash-room of a Pullman car to the berth which I was occupying on one of my trips, I found that the porter had already made up my berth. I had not yet donned my tallis and tefillin and seeing the drawing-room unoccupied and the door open I took my tallis and tefillin into the drawing-room and there said my prayers. The Pullman conductor passed by and asked me for my ticket. I

was just praying the "silent prayer" and could not interrupt my prayer. The conductor must have regarded me as "queer," to say the least, waffed in my tallis and tefillin when I motioned to him that I could not talk.

He waited for two or three minutes and again asked for my tickets. When I was finished with the silent prayer, I explained the peculiar situation and incidentally the meaning of the Tallis and Tefillin and I apologized for my boldness in occupying the drawing-room to which I was not entitled, on the ground that I had no alternative if I wanted to say my morning prayers in proper form.

Whereupon, the conductor apologized to me profusely and told me that had he known of my predicament and the religious-ethical meaning of the tallis and tefillin he would not have molested me. He added "Sir: whenever, on any future trip, you are in my train again and there will be a vacant drawing room, you need not say your prayers in an uncomfortable position in your berth, just walk into the drawing room and pray comfortably."

Cynical Jews may sneer and scoff at our traditions. Respectable Christians will respect Jews who observe these Jewish traditions.

RABBI MORRIS TELLER  
Chicago, Ill.

### Plug of the Week

ARNOLD J. WOLF  
Hebrew Union College  
Your newspaper-magazine is unquestionably THE organ of Klal Yisroel. As a sidelight on our rabbinical duties in a half-dozen mid-western Jewish communities, I have inevitably found that the enlightened, purposeful, devoted Jews gravitate to the Post. In the smaller communities it is a link which we big-city Jews cannot know how to value.

### Approves Editorial On Unethical Paper

Editor, National Jewish Post,  
Your editorial (August 1) "Should Non-Kosher Meats Be Advertised In The Anglo-Jewish Press?" deserves commendation and should be read by every editor of an Anglo-Jewish paper. It does seem ludicrous and incongruous for any Jewish paper that caters to many Kosher-observing Jews to accept "treifa" advertisements.

RABBI MORRIS TELLER

Editor's note: The Post did not print the name of the Anglo-Jewish paper which permits advertisers to urge its readers to buy non-kosher food. In its issue of August 8, the ad appeared again. Next week we'll name the paper, if the ad is published once more.

eternity." He has chosen Israel to share His habitation, therefore learn patience.

If you really wish to learn more about the services I recommend three indispensable books to you; "Commentary On the Prayerbook," by Chief Rabbi Hertz; "Jewish Liturgy," by Idelson, and Lewis Dembitz's "Jewish Service In Synagogue and Home."

Chazak v' Ematz,  
A. A. D.  
1 Post St., Yonkers, N.Y.

### Shows Britain's Aim: Sees Favorable Report

Editor, National Jewish Post,

It is no doubt the intention of the British Government to bring to an end the Balfour Declaration, by Jewish self liquidation. It is their intention to bring about a severe economic depression in little Palestine. The result would be, according to their chicanery, that not only would Jews refuse to go to Palestine, but that a great number who are now in the Land, would emigrate, and the Palestine question would be solved without any further pressure.

We have a Talmudic saying, "What the mind can't do, time will accomplish." England is biding time, and is striving in that direction, without mercy and against public opinion. Should a depression arise, the first to suffer, would be the Jews. Many would be forced to look elsewhere, to eke out their meager existence. The Arabs have nowhere to go. They will be forced to remain in the land, whereas many Jews will be able to seek new homes in other lands...

It is therefore imperative on the Jews of this country in particular, and all freedom loving peoples, to come to the aid of the Palestine Jewry in this tragic period. We must give them that support which is so necessary to strengthen them and to encourage them, that they do not lose heart and courage in this battle for their existence. Their economic condition must not be allowed to reach that stage for which England is waiting. We are certain that the report of the United Nations Committee will be favorable to us, and that England's dream to destroy the Yishuv will never materialize.

ABRAHAM JACOBSON  
900 Grand Concourse  
New York City



## Jews in Sports

(Copyright 1946 J. T. A. Inc.)

By HASKELL COHEN



CITY College basketball players who are married do not play as good ball as they did before they wed, according to a survey made of last year's squad. Team co-captain Paul Schmones averaged a little over seven points a game in the three contests before marriage but fell to five and a fraction points a game in the next fifteen. Regular Hittly Shapiro and sub Milt Breenberg joined Schmones in the ranks of benedicts at mid-season. Shapiro did better than seven points per game for the first eleven contests but dropped to under five points per contest for the twelve games remaining after the chupah. Breenberg doubled his total after marriage, scoring once before, twice after. Ike Dubow married before the season began; he scored once, on a foul shot. Evidently basketball is a game for single men.

★ ★ ★

That was quite a promotion Herman Taylor pulled off in Philadelphia in conjunction with the Philly Inquirer. After considerable wrangling Taylor managed to get the two lightweight holders, Montgomery and Williams, together in the city stadium to settle once and for all the claims to the title. Consequently, the lightweight division now has one ruler again, Ike Williams. match which will probably take place Dec. 5 in Madison Square Garden.

★ ★ ★

New Yorkers are talking about the fine job done on the Cancer Memorial Card at Ebbets Field, Brooklyn, which featured Mauriello and Lesnevic. Publicists Abe Yager, Marty Berg, and Irving Rudd gave their time freely and put in three weeks of concentrated effort in making the show a huge success. Something like \$30,000 was realized for the fund.

Harry Mendel, the fight publicist, better known as the six day bike promoter, is girding his loins for the return of the bike marathon. He confided to us recently that he is currently completing arrangements to run a six day bike race in New York City this winter. The thriller will be held in a large armory conveniently located in the center of Manhattan. Harry tells us that Jerry Rodman, the foremost Jewish rider, will probably The match which will probably take place Dec. 5 in Madison Square Garden.

The Navy football team will train on the Northwest Pacific Coast and then start the season there with a game against California. Myron Gerber is slated to see a lot of action at fullback. He started to come along rapidly a few weeks before the Army game last fall.

## Say Canadian Medics Choose Death to DPs

Jewish Telegraphic Agency

MONTREAL—The decision of the Canadian Medical Association to oppose the admission of refugee physicians to this country was strongly criticized by the Daily Herald here. Pointing to Canada's "scandalously high infant mortality rate"—it is estimated that during the war period the country lost 90,000 infants—the paper asked: "If we are so well fixed for doctors, why is it that every hospital in the country pleads it is understaffed?"

## NCCJ Not Sponsoring Americans for Haganah

Special

NEW YORK — The National Conference of Christians and Jews has denied it has endorsed "Americans for Haganah."

The denial was made in a letter to the American Council for Judaism, which had inquired about the accuracy of the news announcement sent out by the newly-formed group claiming the N.C.C.J. as one of its sponsors.

## 4,500 Still Off France; Debark, British Urge

World Wide News Service

PORT DE BOUC — The fate of the 4,500 Jewish refugees aboard the three British prison ships anchored for more than two weeks off the coast of France is still uncertain although rumors circulating here indicate that the vessels are preparing to depart for an unknown destination.

The British, it was reported, are still attempting to get the Jews to disembark although the refugees remain steadfast in their resolution to remain aboard the British ships.

## MRS. HYMAN LOSES IN FINALS, SAYS SHE PLAYS FOR GOOD WILL

(See editorial in this issue)

DENVER, Colo.—Loser in the 37th hole to Mary Jellefe, whom she defeated in 1941 for the Colorado women's championship, Mrs. E. N. Hyman, leading Rocky Mountain Jewish golfer says she doesn't play golf merely to win, but as a sport and "as a Jewish woman to create good will." Mrs. Hyman, who has reached the woman's finals four times, told Lorraine Skolkin of the Intermountain Jew-

ish News that Jewish people in sports have a twofold duty by playing a "clean" game—to the sport itself and to all Jews.

Mrs. Hyman's husband, an avid class "A" golfer, is as enthusiastic about her golfing as she is. "I think he worked harder in this last tourney than I did," she stated. "He walked the course with me, and really 'sweated it out.'" They have two children, Carol Amy, who was 7 on the day of the finals, and Edwin Allen, 4.

## Shorts

SAM NAHEM, the former big leaguer, is still winning for the Bushwicks, for whom he has a streak of 18 straight over a two-year period. He recently hung up his 8th in a row for this season when he limited the Cubans to seven hits in a 6-0 triumph.

★ ★ ★

Moe Sacransky, the star Cleveland Heights southpaw, has been invited to participate in the World All-Star game in New York this month. Moe, who pitched his team to the Ohio Class A championship this past spring, will be in New York for 11 days for the big game and will be in attendance at Ebbetts field on Aug. 18 for the important Brooklyn-St. Louis replay, as guest of the Brooklyn Eagle.

★ ★ ★

Izzy Kline, the prominent Chicago boxing manager, trainer, wants to stage a Damon Runyon Memorial fund boxing card in Chicago later this month.

★ ★ ★

Halfback Marshall Goldberg and Tackle Marvin Jacobs are among the large squad working out in the Chicago Cardinal camp. Goldberg is the former Pittsburgh great.

★ ★ ★

"Subway" Sam Silverman, successful New England boxing promoter, is planning to book Rocky Graziano for a fight in the near future, providing the Massachusetts boxing commission gives its okay.

A synagogue has been opened in the town of Wolfratshausen, in Bavaria, one of the first towns during the Hitler regime to boast that it was "Judenrein."

## J.W.V. Wants U.N. To Police Palestine

Jewish Telegraphic Agency

NEW YORK—An appeal by the Jewish War Veterans of the United States asking that the U. S. representative at the United Nations place the Palestine dispute on the agenda of the Security Council and that the U. N. take over responsibility for the country and order out all British troops and police and replace them with a U. N. security force was announced this week.

## Schwartz, Steiner On Jr. Davis Cup Squad

Special

NEW YORK—Sidney Schwartz and Leonard Steiner, both of Brooklyn, are included again this year on the United States Lawn Tennis Association's 1947 national junior Davis cup squad. The team will play against members of the international clubs of Europe and America at the Rockaway Hunting Club at Cedarhurst, L. I.

## CARLING'S ALE



The Red Cap of Carling's—remember it

It's better, not bitter—  
deliberately different  
—a light, bright flavor  
cross-blended for the  
American taste.

Brewing Corporation  
of America  
Cleveland, Ohio

## Cracking Point Seen By Rabbi Bernstein

Jewish Telegraphic Agency

VIENNA — Rabbi Philip Bernstein, retiring advisor on Jewish affairs to the United States Army, told the UNSCOP sub-committee members at Munich that if the American forces were withdrawn from Germany today, there would be a great danger of pogroms. He also said that there was growing tension between American forces and DP's, that the "I.R.O. is entering the picture with pennies" and that the JDC is bearing the burden of supporting the refugees "until it is reaching the cracking point."

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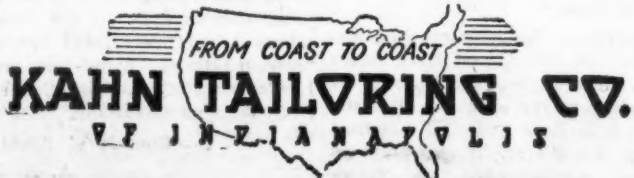
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## BRITISH BURN BIBLES, PRAYERBOOKS SENT TO EXODUS VICTIMS ON 3 SHIPS

Jewish Telegraphic Agency

PORT DE BOUC—The British are continuing to confiscate and burn books sent to the Exodus immigrants aboard three prison ships, including Bibles and prayerbooks. A British officer said they could not distinguish between them and the writings of Herzl, Weizman and other Zionists, which were also being destroyed.

The 24-hour hunger strike ended without incident. The Jews warned that if their protest accomplishes nothing, they will go on longer strike until their demands are won. Tension is considerable aboard the ships where refugees still remain in wire cages and locked in holds. Armed Guards continued to march on deck, before the pens.

## KENYA MENTIONED, BUT EXODUS STILL IN PORT; STRIKE HELD

Jewish Telegraphic Agency

PORT DE BOUC—As the 4,400 Exodus refugees imprisoned aboard the British prison ships in the harbor here this week called a 80-hour hunger strike as a re-

Jewish Telegraphic Agency

PORT DE BOUC, France—The British prison ships on which 4,500 Exodus refugees have been kept in this port for 15 days will sail for Mombassa, Kenya, British sources here reported.

(A Colonial Office spokesman in London, asked to comment on the report that the visaless immigrants would be sent to Kenya reiterated that no decision on the destination of the convoy had yet been made.)

Some 650 children among the refugees were vaccinated against measles after the outbreak of several cases aboard the three ships. British officials estimated that 129 persons have disembarked in the past two weeks, 59 of them hospital cases. Another baby was reported to have been born on one of the ships.

### Balks At Release, Wants Others Freed Too

JERUSALEM—Intensive negotiations are taking place between the Jewish National Council and the government to secure the release of the three arrested Jewish mayors. The government insists that the main obstacles to the release is Mayor Rokach's refusal to answer any questions posed by intelligence officers.

It is understood that the government offered Rokach this compromise: He'd be released, and then questioned in a "neutral" government office. Rokach declined, insisting first that all Jews detained in the mass round-up be freed.

Chief Rabbi Herzog offered his services in an attempt to reach a compromise, but to date has been unsuccessful.

### Illinois Legion Wants Immigration Curtailed

CHICAGO—Entrance of DP's to the United States was opposed by the Illinois American Legion at its 29th annual convention here; and added restrictions to immigration were urged.

The convention not only rejected a resolution in support of the Stratton bill, but passed a resolution calling upon the attorney general of the United States to find out why immigrants who enter the country on temporary permits are allowed to remain illegally.

### Rabbi Schwartz In Texas Pulpit

GOOSE CREEK, Tex.—Rabbi Samuel Schwartz, of South Wales, has been named spiritual leader of Congregation Knesseth Israel in the Tri-Cities. He is a graduate of the Jewish Theological Seminary of Manchester, England.

# British Hand Seen; Haganah Quells Arabs

Special

JERUSALEM—Whether the lull in Arab-Jewish fighting was temporary or not could not be foretold, but several observations after the fatal encounters of last week were being made.

Even the usually cautious correspondent of the N. Y. Times is allowing to creep into his dispatches hints that the British could be responsible for the fighting.

### Haganah Acts Quickly

Another observation has to do with the Haganah. Haganah had dispatched a number of armed police units to various parts of Tel Aviv. This explained the quick dispersal of Arab attackers in many areas. The police were so slow in arriving on the scene of fighting that newspaper correspondents and other observers commented on. On roads which previously had swarmed with military vehicles arching for extremists, troop patrols could not be found for hours a time.

But when it comes to active combat the Haganah is no more exempt than the Irgun when innocent lives are involved. The Hebrew press expressed regret at the killing of an Arab woman and her four children when the Haganah blew up a house in Jaffa last week, during an operation to punish Arabs who had participated in a raid which cost four Jews their lives.

The Labor daily Davar demanded an investigation and a full explanation from the Jewish resistance organization. The Haganah, meanwhile, issued a statement regretting that any innocent persons died in the explosion and said that its members were unaware of the presence of the children in the building which had been thoroughly searched.

### Worst Violence Since 1939

In the sporadic clashes between Jews and Arabs in the border area of Tel Aviv and Jaffa last week a number of pitched battles were fought in various Arab and Jewish quarters. The violence, the worst since the Arab riots of 1936-39, claimed the lives of Jews and Arabs, left scores of persons wounded and resulted in property damage amounting to hundreds of thousands of dollars.

One of the worst engagements was fought near the Arab village of Abu Kebir, on the outskirts of Jaffa, when an Arab mob threw up road blocks and halted buses and private cars carrying Jewish passengers. The passengers were hauled out of their vehicles and beaten and knifed. Two Jews, Benjamin Rosenberg and Yechiel Itmann, died as a result of stab wounds.

While the mob stoned buses and abused the passengers, a number of Arabs with tommyguns and Sten guns held off Jewish rescuers for a short time. They also sprayed the Jews stopped at the barricades. Beside the two dead, 16 other Jews were wounded. The Jewish reinforcements finally broke through—well before police arrived on the scene, 45 minutes after the attack began. One Arab was killed and three were wounded in the battle.

### Boy Killed By Shots From Army Car

Despite a "quiet" day Tuesday, one Jew was killed, two injured seriously, and three slightly. Moshe Horovitzky, 17, was killed when shots were fired from a speeding military vehicle at a bus. A second Jewish passenger was seriously hurt. The military vehicle escaped in the direction of Rishon Le Zion, where later repeated shooting at another bus wounded another Jew.

### Reform Youth to Discuss Torah In Action

With its theme, "Judaism Can Be Exciting," the eighth annual Labor Day Conclave of the National Federation of Temple Youth, will be held at Camp Henry Horner, Round Lake, Ill., when 200 members of 30 Reform Jewish youth groups from Chicago and the Midwest will discuss the themes, "God and the Twentieth Century," "Torah In Action," and "Forward, Israel."

### Maine's Oldest Rabbi Succumbs At 80

Special

BANGOR, ME.—Rabbi Abraham Kaprow, the oldest rabbi in Maine in point of service, died at his home here. He was 80 years old.

### 500 Orphans Leave Cyprus

HAIFA—Five hundred orphans between six and fifteen years of age, embarked on two British vessels at Famagusta, Cyprus, bound for Palestine.

### After 11 Years

Childless for the 11 years of their marriage, Rabbi and Mrs. David Rosen became parents of a baby girl Brucha ("Blessed") aboard the S. S. "Sobieski" two days before their arrival in U. S. A. Mother and daughter are shown above. The couple fled Nazi-occupied Poland to Russia and later wandered across Europe until they found haven here. A group of 70 rabbis and their families also arrived aboard the Polish liner.



### Orthodox Congregation Bows to Change

Special

ROCHESTER, N. Y.—Rochester's oldest synagogue, Beth Hamedrash Hagodel, long regarded as the seat of Orthodoxy in this area, is beginning to admit the influence of change.

Ritual in the church will maintain all Hebrew traditions of Orthodoxy, except that services will now be conducted in English as well as Hebrew.

The congregation has made plans to raise \$25,000 to enlarge the facilities of the building to include social service and organizational activities as well as religious.

### Rev. Nathanson, 62, Dies

Special

MALDEN, Mass.—Rev. Morris Nathanson, 62, sexton of Congregation Beth Israel here, died of a heart attack in his bath tub in one of the worst heat waves to strike this area. Medical examiner Andrew Gutrie reported that he must have suffered a heart attack which was followed by the drowning.

## B'nai B'rith Joins Groups Asking Mayor To Preserve Non-Discriminatory Policy In Chicago Housing Project

By EDWARD H. EULENBERG

Jewish Post Staff Correspondent

CHICAGO—As racial tension in and about the Fernwood housing project on this city's far South side continued for nearly a week, Mayor Martin H. Kennelly made it clear that full police protection would be given, and that the non-discriminatory policy of the Chicago Housing Authority would continue.

Mayor Kennelly, who has visited the troubled area personally, gave this assurance after a visit from a committee representing various civic organizations, including the B'nai B'rith

Anti-Defamation League.

More than 100 persons have been arrested, and those who have been arraigned in Municipal court have been given continuances, with a warning to stay away from the project.

Police at the scene disclosed that all those seized for disturbances, which in several cases have spread to districts some distance from the project, were to be investigated by the FBI. The federal agency is interested in learning whether any persons or groups are deliberately stirring up trouble, the police said.

### Mrs. Lillian Robinson Dies

CLEVELAND—Mrs. Lillian F. Robinson, 53, died here. She was active in religious and social circles.

### David Is Accepted As Dora Equivalent

Special

PHILADELPHIA—On May 7, 1946, when Mrs. Dora Wilsker, formerly of 1312 N. 6th Street, died, her will had provided a trust fund of \$2,000 from which a chosen bank was to pay, so long as the money lasted, \$300 "to the parents of any child in my family, should such child be born within six months after my death and be given the name Dora in my memory."

However, when Judge Grover C. Ladner heard the explanation that a boy's name, "David," was the male equivalent of Dora and is accepted as such, he awarded the trust fund to Paul and Loretta F. Napp, whose son, David, was born August 1, 1946. No other claimants appeared.

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# Community Versus Synagogue Center; Latter Not Doing Job

By DR. DAVID DE SOLA POOL

THERE WAS a time in American Jewish life when there were no Jewish Centers; there was only the synagogue. In the oldest American Jewish communities such as New York, Newport, R. I., Charleston, Richmond, Philadelphia, if you wanted to be and remain a Jew, you had to belong to the synagogue.

If you came to town as a poor displaced person, the only place to which you could go for help was the synagogue; there was no organization of Jewish charity outside the synagogue. If you wanted to give your children an education—and I speak not necessarily of a Jewish education, but also of a general education—virtually the only place where you could give your children that education was in the synagogue. If you wanted to eat matzoth on Passover, you could not go to a store and buy them; the only place where you could obtain matzoth was through the synagogue. If you wished to eat kosher meat you could not simply go into a butcher shop and buy it; it was a monopoly of the synagogue. The organization and supervision of the shhitah, the kosher butcher and baking matzoth was a function of the synagogue.

If you wanted to get married, you could not go to what is nowadays so aptly called a "marriage performer." There was only one way in which you could carry if you married within the Jewish community, and that was through the synagogue. If you decided to die and wanted to be given Jewish burial unless you had been a supporting member of the synagogue during your life you could not be buried in the only cemetery that the Jews had, unless your heirs paid the synagogue very heavily for your communal delinquency. There was only the synagogue to co-ordinate Jewish life from birth to death. It was the focal center of the community, and every Jew who counted himself within the Jewish community had to be a member of the synagogue.

Today many of these functions are exercised quite independently of the synagogue and to a certain extent apart from the synagogue. The synagogue no longer has the hegemony which it once had, and in this country with the separation of church and state it can not hope to have it. We in America can never have a monopolistic organization of synagogue or church holding sole control of community activities. Even Judaism as a religion is sometimes removed from the synagogue. The American chief protagonist of the thesis that we are Jews only by religion knows pathetically little about Judaism, knows no Hebrew, and is seen in a temple only twice a year. We are not solely a religious community, and one of the illustrations of this is the comparative failure of the synagogue even in its own religious field.

## Synagogues Failed

Our synagogues have in large measure failed to hold the Jews of the community. They have always had a poor attendance at services except on certain great days in the year. We have always had in America a standard of Jewish ignorance which it has been difficult to overcome. We did not produce a single American trained rabbi until late in the nineteenth century. Before then for over 200 years every rabbi in this country was "made in Germany" or elsewhere overseas.

In the early days of the community, families not infrequently had 12, 14, 16, 18, even 20 children. Had the synagogues held on to them as Jews, by sheer geometrical progression we should have had today a community of unknown numbers of millions, when you remember the large increments that came to us throughout the 19th century from immigration. And yet, while there are still in my congregation descendants of those who came to America in 1655, and many descendants of those who dedicated our first synagogue building in 1730, this is the exception. There are very many more Christian than Jewish descendants of 18th century and early 19th century American Jewry.

How many Jews do you know who can date any American family connection to 1747? How many Jews do you know among your own friends and acquaintances who can date their family back in this country for even one century to 1847? What has happened? Most of the descendants of 1747 and 1847 have been absorbed into the amalgam of the Christianized American culture in which we are living. It reminds one painfully of the story of

the little boy who said to his father, "Daddy, I am a Christian and you are a Christian, but grandpa is a Jew. How old does one have to be before one becomes a Jew?"

## Can't Make Up Losses

The synagogues are not holding the Jewish community within the fold. So long as there were immigrants pouring into the country, we could make good the losses; but today we cannot. We have to manufacture our own Jews in this country the more vigorously today because the synagogue is not creating and maintaining a viable remnant of Jews adequate and able to carry on our Jewish tradition, much less to increase the numbers of the American Jewish community.

Yet the synagogue is the essential symbol and the necessary nucleus of our American Jewish life. All those who have turned their backs on the synagogue, sooner or later, quickly or slowly, have disappeared out of Jewish life in this country. True that it is possible for a time to maintain a racial remnant, a biological group instead of a theological group, but since we have no color line to demark us, any such segregation of Jews as Jews racially without a distinctive religious tradition, could hardly become a permanent condition. It would be as though we were to say that Senator Wagner or that Wendell Willkie was to be regarded as a German-American, or Franklin D. Roosevelt as a Dutch-American. With all our pluralistic culture in the United States, we do not think that way and we do not live that way. The one essential factor that gives meaning and significance to our existence as a separate Jewish group is our religious heritage.

But the religious heritage of the Jew is something broader and more comprehensive than an expression of faith, or attending a synagogue and uttering Jewish prayers. Our Modern American synagogues by themselves do not give us the comprehensive fullness of Jewish life; they need many an auxiliary and collateral agency to strengthen, support and complement their primary function.

## 3 Types of Jews

In the Berlin that I used to know it was said that there were three types of Jews. There were the "Juden," people like ourselves, Jews without further definition. Then there were the "Auch Juden," those who were incidentally Jews, and finally there were the "Bauch Juden," the gastronomic Jews, the sort of Jews who in the Army became Jewish for "lox" and "beigel." In civilian life we also have such Jews with Jewish appetites. We also have Jews whose attachment to the Jewish community seems to be through ancestor worship when they go to synagogue for Yizkor.

There is the story of a Jew who had left the community but who one day was seen in a kosher restaurant. When someone went up to him and told him that his presence was resented, he said, "What can I do? Today is the 'Jahrzeit' for my father, and I didn't know what to do, so I came here." We frequently see the element of ancestor worship holding Jews to the Jewish community. But "Af al pi shehata Yisrael hu." "Even though he is a sinner we still regard him as a Jew." The ancient Jewish tradition is to keep the gates open, and to welcome him back if we can. So let us not belittle stomachic Judaism or the ancestor worship which holds some Jews tangentially to the Jewish community.

There are others whose Jewish loyalty seems to be expressed by their love of the Yiddish language. This also is a valuable hold for it represents a form of Jewish culture which they have known and loved. There are other Jews who are Jews by grace of the pricks and whips of anti-Semitism. They are Jews on the defensive who come back to what they feel to be a ghetto, but who yet are more at home in a Jewish social gregariousness so long as anti-Semitism makes them feel less at home outside of their own Jewish group.

There are Jews who are Jews by virtue of their contributions to Jewish charity federations, welfare funds, and the UJA. They hold their Judaism in check in their checkbook. This is also a hold on the Jewish community. There are other Jews who seem to be Jewish only by virtue of their Zionism. This is a very strong hold, because, though they may never go to a synagogue, they at least believe in the survival of the Jewish people, and they are doing what they can through Zionism to preserve that Jewish people.

## Don't Know Marriage Words

All such retentive holds as these constitute ancillary survival values in Jewish life. But the primary one among them is active Jewish knowledge. The greatest menace to our survival today is not absorption into the religion of the majority, as it was in pre-war Germany or Austria, nor is it anti-Semitism from without; it is our own Jewish ignorance and our apathy born of that ignorance. Jewish ignorance is widespread and profound among all classes of Jews. When couples come to me to arrange for marriage there is almost invariably the same phenomenon of the bridegroom who does not know enough Hebrew to say the words: "Haray at mekudeshet li" that will make the girl his wife.

Some time ago in officiating at a funeral I read the twenty-third psalm. After the funeral a Jewish woman came up to me and said, "Rabbi, I liked the way you read the Lord's Prayer." There was the young man who, when he heard that Sodom and Gomorrah were places, said, "Why, I thought they were husband and wife, like Dan and Beersheba." You all know Jews the limit of whose Hebrew knowledge is that of the Western Union clerk; they know the words "mazel tov."

There is a terrifying inadequacy and a large amount of failure in the attempt of our synagogues to transmit the rich Jewish heritage through which alone we can be sure that in the next generation there will be Jews who will be something more than a racial remnant held together through anti-Semitism. Because of this weakness the American synagogue today is compelled to seek the cooperation of extension instruments of Jewish educational as well as other Jewish work outside the synagogue. Today the complex needs of the Jewish community demand specialization, and the synagogue has to extend its functions in Jewish Center buildings, whether they be synagogue centers or whether they be Community Centers.

The Synagogue Center is ideal for the synagogue's work of education, because it makes possible intensive and extensive Jewish contracts and Jewish social life within the congregation. It potentially makes the synagogue what it should be always, and what it traditionally always has been, a synagogue together with a "beth hamidrash," a place for prayer and for Jewish study.

## Disadvantage of Centers

But the Synagogue Center may have definite limitations. It is often a partial institution, maintained primarily, and occasionally exclusively for its own members. It may be a Reform

Synagogue Center, or a Conservative Center, or an Orthodox Synagogue Center, with a denominational division and exclusiveness that is not altogether a happy thing. Moreover, as a rule one has to belong to a particular synagogue to get the full advantages of its Synagogue Center, and as synagogues are organized it is unfortunately not everyone who can afford to belong to a synagogue.

We are told in the Talmud, "Take special care of the poor because from them comes the Torah." But it is the poor who sometimes are or who sometimes feel themselves to be excluded from a Synagogue Center. The great numbers of Jews who are unsynagogued but who are associated with groups and factions in Jewish life have very little share in the Synagogue Center.

On the other hand in Jewish Community Centers everyone can find a home, whether it be a member of the D.A.R. or whether it be yesterday's graduate from Ellis Island. Therefore we also need the Community Center as a complement to the synagogue to augment its work. For the synagogue is the essential nucleus of organic Jewish life. The Community Center must therefore co-operate with the synagogue and further its basic work. But the synagogue because of the limitations on its functioning cannot dominate or control the Community Center.

## Spiritual Cultural Factors

While activities connected with recreation and health education find their places in a well rounded program of the Jewish Center, the first and greatest emphasis should be placed upon the spiritual-cultural factors which constitute the Jewish way of life. We have to overcome the apathy and the ignorance of our Jews, else we are headed for imminent destruction. It is an interesting fact that the Talmud disapproves of the term Beth-Am, the house of the people, for describing the synagogue. It was a popular term in use at the time, but the Talmud is not satisfied with that name because it indicated a secularization of Jewish life. We Jews in America today cannot afford any such secularization. We do not wish to survive as an inflamed and inflammatory racial appendix in the national or human body politic.

The Jewish Community Center of today has to put primary stress on Jewish education. This thesis went through the discussion in the JWB convention commissions and debates. It was understood that Judaism is not a

(Continued on next page)

Published every Friday by the National Jewish Post, 508-10 Meridian Life Building, Indianapolis. Entered as second-class matter at the post office at Indianapolis, Ind., under the act of March 3, 1879.



## TO DEDICATE TOURO SYNAGOGUE AS NATIONAL SHRINE AUG. 31

**Special**  
NEWPORT, Rh. I.—Official dedication of the Touro synagogue of Newport, Rhode Island, as a national shrine, will take place Sunday, August 31. One of the nation's outstanding religious monuments, the Touro synagogue was designated a national shrine last year by the Department of the Interior, in accordance with the government's plan to help preserve historic sites. The Synagogue has served as a place of worship for the Jewish congregation of Newport since 1763, and is known as one of the most beautiful examples of Colonial architecture in the country today.

The Touro Synagogue was a famous landmark even in the early days of the Republic. It was here that George Washington delivered the famous lines embodying his concept of religious liberty:

"The Citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy: a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights. For happily, the Government of the United States... gives to bigotry no sanction... May the Children of the Stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants, while every one shall sit in safety under his own vine and fig-tree, and there shall be none to make him afraid."

### First Jews Arrived In 1658

The first Jewish settlement in Newport dates back to 1658. After fleeing the terrors of the Inquisition in Spain and Portugal, some fifteen Jewish families came to Rhode Island in response



Dr. Bernard C. Friedman, president of the Touro congregation, is shown in the pulpit of the synagogue which has served as a place of worship for the Jewish congregation of Newport since 1763. Governor John O. Pastore of Rhode Island, state and federal senators and representatives of all religious faiths in the community will participate in the ceremonies, part of which will be broadcast over Station WOR and the Mutual Network coast-to-coast, at 1:00-1:15 p. m., E.D.S.T.

to Roger Williams' declaration of religious freedom.

At the time of the dedication of the new structure on December 4, 1763, the spiritual leader of the congregation was the Reverend Isaac Touro, for whom the Synagogue was named. He was the father of Judah Touro, who later became one of America's great philanthropists, endowing the first free library in the world,

helping to complete the Bunker Hill monument, and giving generously of his fortune to many charitable enterprises, regardless of creed or color. The Touro Infirmary, in New Orleans, is named for him.

Early members of the Touro Congregation included many who fought with the Revolutionary Army and who helped to further the Revolution in other ways.

Yakkai asked, "Give me permission to open a school at Yavneh."

In these days of postwar reconstruction, when in the Old World so many Jewish communities have been destroyed, and all Jewry has been so desperately weakened, the one essential thing we should seek is to build Yavneh through intensive Jewish theological academies, Jewish high schools and Hebrew schools, and Jewish Centers, primarily devoted to a Jewish educational and cultural program for children, youths and adults. Only in this way can we hope to survive not as a racial creation of a narrow perfervid nationalism, nor in reaction against anti-Semitism, but as an "Af Olom," an eternal people.

### Break Ground For New Chicago Synagogue

**Special**  
CHICAGO—Ground was broken here for the first new Chicago synagogue to be built since the end of the war, the new home of North Park Congregation Shaare Tikvah.

The building, with a temple auditorium to seat 900; a community hall to accommodate 500; and twelve rooms for the Hebrew and religious schools, is expected to be ready for the high Holy days in the fall of 1948. Rabbi Morris A. Gutstein is spiritual leader of the congregation.

### CANADA

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## PARTITION SEEN, BUT BRITISH ATTITUDE TO DECISION FEARED

By GEROLD FRANK

Jewish Telegraph Agency Correspondent

GENEVA—As the final step got under way toward preparing recommendations for the U. N. General Assembly meeting in September, the U. N.'s Special Committee on Palestine indicated this week-end that some form of partition into a Jewish and an Arab state would be its solution.

### Lake Is Named For Sidney Hollander

**Special**

BANFF, Alberta, Can.—A lake high in the mountains near here, has been named Lake Hollander, in honor of Sidney Hollander, of Baltimore. the Trail Riders of the Canadian Rockies.

Mr. Hollander is a past president of the council of Jewish Federations and Welfare Funds.

### Reform Body Denies Zionist Body Support

**Special**

CINCINNATI, O.—Denial that the Union of American Hebrew Congregations had endorsed the newly organized "Americans for Haganah" was issued last week by Dr. Maurice N. Eisendrath, President of the Union of American Hebrew Congregations, in a letter to Mr. Abraham Feinberg, president of the "Americans for Haganah." In his letter, Dr. Eisendrath pointed out that the Union of American Hebrew Congregations had adopted "a stand of neutrality on Zionism, leaving any decisions to be made on this subject to the constituent congregations and individuals thereof."

Dr. Eisendrath wrote Mr. Feinberg that his attention had been called to a news release emanating by him stating that "expressions of support for 'Americans for Haganah' already have been received" from a number of organizations, including the Union of American Hebrew congregations.

### Rabbi Tofield Goes To Charlotte

**Special**

CHARLOTTE, N. C. — Rabbi Aaron J. Tofield of Tulsa, Okla., has been chosen as the spiritual leader of Temple Israel in Charlotte, succeeding Rabbi Sidney E. Nathanson, who is taking charge of Temple Shalom in Plainfield, N.J. Rabbi Tofield's last pulpit was in Woonsocket, Mass.

UNSCOP was considerably sobered by the report of three members of a sub-committee which just returned from a tour of displaced persons camps. The report by Prof. Enrique Fabregat of Uruguay, John D. L. Hood of Australia and Jorge Garcia Granados of Guatemala was described as "most effective." However, the question of the British attitude was still a dominant factor in UNSCOP's discussions.

### Hope Britain Will Accept

The UN group hopes Britain will accept its recommendations on Palestine and is determined to make acceptable suggestions, it has been learned on reliable authority. If a vote were taken today, a majority of the committee would favor partition on principle. The major stumbling-block is how to establish two viable states. They feel this is what they must solve. Many members believe that it would be possible to form a viable Jewish state, having control of immigration. Creation of a viable Arab state is another matter. Also UNSCOP does not feel that its terms of reference would permit the recommendation of attachment of the Arab community to Transjordan as part of Abdullah's kingdom, as he urged.

One question which concerns some UNSCOP delegates involves the matter of immigration. If a possible Jewish state should be invested with complete control over immigration, the question goes, would it be able to stop a flood of people that might prove too tremendous for the state to take care of?

### Deny Motorboat Use

A serious situation developed when, at the urging of the British, French officials confiscated a motorboat used by relief organizations to transfer food from the mainland. The British said they needed the boat for a more "important task," which turned out to be transporting soldiers on leave from ship to shore.

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## SYNAGOGUE CENTER NOT OPEN TO ALL SAYS RABBI POOLE

(Continued from preceding page)

dogma or creed, and that Jewish education is not simply the inculcation of Jewish theological learning, essential and important as this may be, but that Judaism is a method of living which has to penetrate every Jewish activity. It was said in the commission where I was present that there is no such thing as a Jewish gymnasium. But there is, and there can be Jewish emphasis in the gymnasium. Hakoah, the Maccabais, and such movements should make this abundantly clear. Judaism is interested in the health of the body as well as in the health of the mind and soul. It is interested in the symbolism and actual ideal of the swimming pool. We have had the "mikveh" for centuries, and we wash our hands before meals when we are living a traditional Jewish life. We believe as the "Mishnah" said that cleanliness is next to godliness. It is not un-Jewish to have a merry heart, to hold celebrations and to have a good time. The "shadchan" has been almost a religious functionary in Jewish life. The "simhah" is part of the content of Jewish living, and youth social activities in the Jewish Centers are an essential of Jewish living.

### Few Rabbis On Boards

But in our unghettoed generation, the primary challenge facing us is to give our youth an adequate and well-rounded Jewish education that will reinforce the emphasis of the synagogue's educational program with values derived from Jewish tradition. Hence, in the report of the recommendations of the JWB survey the insistence on the Jewishness of the Jewish Centers. That report reminds us that the JWB and the Centers should have on

their directorate men who are sensitive to Jewish values. I do not know how many of you recall these figures in the report: that only 32 per cent of the centers (and they include Synagogue centers) have rabbis on the board, and in most of these cases the rabbi is on the board only in an honorary capacity. That indicates yesterday's unhealthy aloofness from Jewish religious interest in the Jewish Centers. That dichotomy has to be overcome.

Two of the resolutions adopted said that the National Jewish Welfare Board could and should establish a liaison with the Synagogue Council of America, the overall organization of rabbis and of congregational laity. It is necessary also to establish a similar liaison on the local level between the Centers and the local rabbis, the local synagogues, and the local Jewish educational organizations. In this way we can help create this synthesis and cooperation of synagogue and Center.

There is a story that has been in my mind a great deal in these last months, a story which all of you know, the story of what happened when Jerusalem was being besieged by the Romans. It was the last days of the siege, and it had become clear that the desperate and heroic resistance offered from within the walls was doomed to utter calamity; the city was breached. At that time Rabbi Johanan ben Zakkai, the leading figure representing Judaism, had himself carried out from the walls in a coffin. It was the only stratagem by which he could leave the city alive. He was brought before the Roman general, Vespasian, who asked him what he wanted. Johanan ben

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## Between You And Me

By BORIS SMOLAR

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THE STATE Department has been watching very closely the anti-Jewish attacks in Britain which followed the hanging of two British soldiers in Palestine, as well as the Arab terror which is now being instigated in Palestine. . . . Prior to his departure to the Rio Conference, Secretary of State George C. Marshall was ready to express publicly some of his opinions on the Palestine issue, but the expected statement was not made for reasons known only to the State Department.

★ ★ ★

THE SESSION of the Zionist Actions Committee, supreme Zionist body between Congresses, may bring many surprises for American Zionists. . . . While the World Zionist Congress last December dealt with major Palestine problems more or less theoretically, the Actions Committee will have to deal with them in a more concrete way. . . . It will have to decide whether to accept the recommendations of the U. N. Special Committee on Palestine. . . . And it will also have to make a definite and practical decision as to how to deal with the extremists in Palestine. . . . Serious differences of opinions among the members of the Actions Committee are foreseen. . . . And the major question will be to bring these differing views together to achieve unity not only on paper, but also in spirit. . . . The American Zionist delegation will this time also play a leading role, similar to the one it played at the congress. . . . But between the last session of the congress and the present time many new developments have arisen. . . . There were the British-Arab talks

in London, there was the special U. N. Assembly on Palestine, there was the speech by Andrei Gromyko which clarified Moscow's position vis-a-vis the Zionist request for the establishment of a Jewish state in Palestine, there was the "Exodus" affair, and there is mounting Arab-Jewish tension in Palestine. . . . Not to speak of the forthcoming fight at the General Assembly. . . . All these developments will require decisions which will definitely be of historic importance, since action on them will vitally affect the entire future of Palestine. . . . In fact, I think one can safely predict that the Actions Committee will demand the convocation of a Zionist congress as early as possible without waiting for the usual two-year interval between congresses. . . . The Palestine issue is approaching a climax, and the convocation of a World Zionist Congress before the end of this year is therefore

practically unavoidable.

DETROIT Jewry is now honoring its dean, Fred M. Butzel. . . . Actually Mr. Butzel is not only a leader of Detroit Jewry, but also is one of the most able leaders in American Jewish life. . . . True, he has been active all his years in developing Jewish communal life in Detroit, but he is also one of the leading figures on the governing boards of the Joint Distribution Committee, the American Jewish Committee and other national Jewish organizations. . . . Himself a member of a Reform Temple, he is highly respected by Conservative and Orthodox Jews. . . . He was one of the few American-born Jews who actively supported Zionism in its early years. . . . The Detroit Zionist district had elected him honorary chairman several times. . . . It can be said that there isn't a single worthwhile Jewish cause in which Mr. Butzel is not interested. . . . He is also interested in defending the rights of the Negroes. . . . In fact, he is the president of a Negro hospital in Detroit and has been an active board member of the Urban League.

**HONORING A LEADER** Detroit, but he is also one of the leading figures on the governing boards of the Joint Distribution Committee, the American Jewish Committee and other national Jewish organizations. . . . Himself a member of a Reform Temple, he is highly respected by Conservative and Orthodox Jews. . . . He was one of the few American-born Jews who actively supported Zionism in its early years. . . . The Detroit Zionist district had elected him honorary chairman several times. . . . It can be said that there isn't a single worthwhile Jewish cause in which Mr. Butzel is not interested. . . . He is also interested in defending the rights of the Negroes. . . . In fact, he is the president of a Negro hospital in Detroit and has been an active board member of the Urban League.

## THE RABBI NOW PLAYS TENNIS ON SUNDAYS IS COMPLAINT

By DAVID SCHWARTZ

(Copyright, 1947, J.T.A. Inc.)

I HEAR there are a couple of rabbis registered here this week," I said Mr. Albert.

Mr. Goldstein moved his chair on the hotel piazza a little impatiently. "Rabbis," he sighed, "Rabbis today are not what they used to be. In my town, the rabbi plays tennis every Sunday afternoon. Did the Vilna Gaon play tennis, I ask you?"

A gentleman nearby laughed heartily. "Why are you laughing so?" asked Mr. Goldstein, "maybe you are a rabbi?"

"Yes, I am Rabbi Farber, but that all right. It's quite true that the Vilna Gaon didn't play tennis."

No Offense Meant

I DIDN'T mean to offend you," I said Mr. Goldstein, "I didn't know we had a rabbi on this verandah, but after all, what's right is right. The Vilna Gaon used to sit all day and read Torah. Once his sister came into his room and wanted to speak to him. He spoke a little while, then excused himself. He said, 'Sister dear, think how long we'll be in Paradise, then we'll have plenty of time to talk as much as we want, but now I must study the Torah.' You don't see rabbis like that today, sitting all day studying

the Torah, do you?"

"No," said Rabbi Farber, "men like the Vilna Gaon are very rare indeed. One in a generation or a century perhaps is the most they come."

"What he means to say, Rabbi Farber," said Mr. Shmulkin, "is a rabbi should be a man who is spiritual, a man, who you might say—I don't like to use the word—has to do with the soul—that's not the right word, maybe. . . ."

"It's quite a good word, quite the right word," interjected the rabbi.

"Well, as I was saying," continued Mr. Shmulkin, "as you might say, a man who has to do with souls and does not play tennis."

"Yes, I see what you mean quite well. The soul is the most important thing, I grant you that, but what does the soul do, if you don't take care of the body. It leaves you. So you see, tennis may be good for the soul, too."

"WHAT have you got against the rabbis?" interjected Mr. Federbloom, who had just finished his borsh and

(Continued on next page)

## NEW YORK

By M. Z. FRANK

THE dramatic struggle in Palestine has captured the imagination of American Jewry as has no other aspect of the Palestine problem. The average Jew in America feels quite rightly that on the battle in Palestine depends not only for the Jewish Homeland there, but also his own and his children's chances to walk the earth with dignity, as Jews and as human beings, whether in this country or in Palestine.

Most Jews in America do not distinguish between the methods of the Haganah and the methods of the Irgun, between bringing in a ship of immigrants and taking the pants off a British judge to show that a British backside is no more precious than a Jewish one. To most American Jews Dov Gruner and William Bernstein are equally martyrs, for the same cause.

ON THE WHOLE, the American Jew has sound instincts and a sound intelligence, but he is deficient in information and in background. Once he has mastered the information, he usually makes the right deductions. He is already feeling uneasy about the fact that the Irgun and Haganah do not work together and he realizes that, should a choice have to be faced, he will have to throw in his support to the Haganah, as the authoritative army of the organized Yishuv. He hopes, however, that he will not have to be faced with the choice between two warring factions. That would be tragic.

By now the Jews in America have learned enough to become sick and tired of the Hollywood Warriors of Israel who claim to speak, now in the name of all of Palestine Jewry, now in the name of the Irgun, now in the name of the Stern group and who have degraded the Jewish struggle for national liberty to a circus.

Before I go any further, let me make this quite clear: neither Peter Bergson, nor any of his associates, nor Ben Hecht, nor Rabbi Korff, represents anybody but themselves, and they often squabble among themselves. They certainly do not represent the Jewish community in Palestine, as they once claimed. They do not represent the Haganah. They did not represent the Irgun or the Stern Group, except in a very limited, very qualified, very temporary way—and they have lately been repudiated.

To the best of my knowledge, there is only one organization which is a bona fide representative of the Irgun, and that is the Palestine Resistance Committee. Its functions are limited to sending money to the Irgun for medical supplies and pensions to the families of casualties and prisoners. Jacob Rosner, their director, showed me a photostat copy of a letter in Hebrew on the stationery of the Irgun Zvai Leumi, acknowledging receipt of four thousand pounds. Rosner was quite emphatic that there never was a tie-up between the Irgun and the Bergson crowd. He does not like Ben Hecht's anti-Semitic blasts in the press, even though he did like his play "A Flag Is Born" and he is as emphatic as anybody else that the Bergsonites did not bring a single Jewish immigrant into Palestine.

NOW, let me spill for you some of the dirt I have been collecting for some months.

Some of my readers may recall that last winter I saw Ben Hecht's play "A Flag Is Born" and liked it as being the most effective Zionist propaganda I had yet seen in this country. But something happened after the play on which I decided to withhold comment at the time: Mrs. Untermyer appealed to the audience to shell out, and literature was distributed on the seats to the same effect. Both Mrs. Untermyer's words and the literature on the seats gave the impression that this group had already brought in forty thousand Jews into Palestine and that the money collected was for further immigration. The people in the audience shelled out. But they shelled out under the impression that their money was to be used for bringing Jews into Palestine.

I was not sure in my mind whether it was an outright lie or a gross exaggeration, bordering on a lie. I knew that about forty thousand "immigrants of defiance" (ma'apilim) have been brought into Palestine in the past few years, and I knew that the Haganah had the major share in the work. What I wondered was whether at least some of them had been brought in by the Bergson boys.

I wrote to a lady abroad who was engaged in some underground activity along these lines. I trusted her word particularly because she did not belong to any recognized organization, was critical of Zionist leadership and was sympathetic towards the Revisionists and had seen Bergson during her stay in New York. Her reply was—and I still have the letter in my possession—that Bergson had not brought a single Jew into Palestine.

BUT EVEN before I received that lady's reply I had a long talk (Continued on next page)

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## Deny Mock KKK Charter; Would Ridicule Klan

MIAMI—Hoping to use ridicule to fight the Ku Klux Klan, Stetson Kennedy, author, filed application for a charter of mock Ku Klux Klan in Illinois. Edward J. Barrett has rejected the application for a charter, but Kennedy declared that he planned to file application for another charter in some other state.

## Dr. Sacks in New Pulpit

CHICAGO—Dr. Louis L. Sacks, formerly of Congregation Beth Eliezer, has accepted the position of spiritual leader of the Humboldt Boulevard Temple. Dr. Sacks is a graduate of the Hebrew Theological College. He is the son of Rabbi M. B. Sacks, head of the Associated Talmud Torahs of Chicago.

AT LEADING STORES EVERYWHERE



# Centralization Decried by HIAS President

**Special**  
NEW YORK—Evidently referring to the United Jewish Appeal, and choosing his words carefully, Samuel A. Telsey, recently elected president of the Hebrew Sheltering and Immigrant Aid Society (HIAS), this week decried the setting up of a tremendous, all-inclusive, centralized agency which would "lose the human approach."

"There is a widely-accepted trend, and one which is to be encouraged," Mr. Telsey said in an interview after his election, "toward avoiding duplication of agency services so that the public dollars contributed will be most effectively used."

"Where avoidance of duplication leads to centralization and the creation of huge agencies, whose arms reach into every branch of the social service field, however, I feel that such a tendency is dangerous. It can lead only to development of a vast bureaucracy, with highly institutionalized services, where a human touch should be the aim."

Mr. Telsey, who said his agency would cooperate fully with other agencies in the Jewish social service field, declared that the line of development favored by HIAS is one of "coordinated decentralization," giving to each agency its special field of service.

"It would be just as wrong," Mr. Telsey continued, "for HIAS to give direct physical help to the displaced persons in the camps—and thereby, for instance, to duplicate the work of the JDC or the vocational training work of the ORT—as it would be wrong for these agencies to try to duplicate the migration work of HIAS, which has more than 60 years of experience in helping the Jewish migrant."

The move to bring the HIAS, which conducts a separate drive, with the U. J. A., has failed on several occasions.



SAMUEL A. TELSEY

## Kennedys Give \$50,000 To Jewish Charity

**Special**  
BOSTON, Mass.—The Associated Jewish Philanthropies here is the recipient of a gift of \$50,000 from the Joseph P. Kennedy, Jr., Foundation. A total of \$250,000 was distributed to other charities by Former Ambassador Joseph P. Kennedy in memory of his son, Navy Lieutenant Joseph P. Kennedy, Jr., on the third anniversary of his death in a military plane over the English channel.

The gift to the Associated Jewish Philanthropies will be used for a special project benefitting children and is believed to be the largest non-Jewish contribution ever received by a Jewish agency.

## Rabbi Plays Tennis

(Continued from preceding page)  
came in at the tail end of the argument. "If the rabbi is bad, take it from me the congregation is worse. Let me tell you a story. In Brooklyn, a certain congregation was looking around for a rabbi. So one of the applicants for the post comes there and makes a speech and in the speech, he said, 'Judaism is at the pinnacle of its history.' So what happens? After the speech, one of the members of the congregations gets up and says, 'This rabbi plays pinnoche—let's elect him.' Such ignorance!"

Mr. Goldstein didn't like the trend of the conversation. He veered it back to his original point. "Among the rabbis of old mentioned in the Talmud," he said, "one was a shoemaker and another a tailor. They didn't get paid for being rabbis. They made their living out of some other trade. That's the right way," said Mr. Goldstein. "Today rabbis are paid, and some 'auf mir gesagt geworden.'"

"You have a point there, Mr. Goldstein," said Rabbi Farber, "it might be worth trying, although I scarcely think it would work today. The rabbi today does not

## New York

(Continued from preceding page)

with Harry Louis Selden of the American League for Free Palestine. It was shortly after his trip to Palestine with Guy Gillette.

"Mr. Selden, I asked him in the course of our conversation, 'how many immigrants did your organization bring into Palestine?'"

He hesitated for a moment and said, "Oh, about fifty," and then added that they were going to intensify that activity.

Now, the difference between "about forty thousand" and "about fifty" ought to be "about thirty-nine thousand nine hundred and fifty" to be exact. Quite a difference. And, as for the intensified activities later on, there was the Ben Hecht ship after our conversation, the first and only ship of visaless immigrants (or, to translate the Hebrew term "ma'apilim" — immigrants of defiance), equipped and brought in by the Bergson group. The exploit was preceded, accompanied and followed by a fanfare of publicity as if nothing less than the total evacuation of all European Jewry to Palestine was involved. And, sure enough, with so much advance publicity the British did not fail to catch it and intercept every one of them. There were six hundred and twenty-five immigrants on the boat, as I was assured by a man who arranged it and later broke with the Bergson group. Exactly six hundred and twenty-five were intercepted by the British. The Bergson boys then spread the word that the boat had over nine hundred so that about three hundred landed. In the more credulous Jewish communities in the Latin-American countries, the Bergson boys claim they are bringing Jews into Palestine by submarines. . . .

**NOW TO GO BACK** to my conversation with Mr. Selden. I did not ask him why they claimed forty thousand when they had only brought in "about fifty". I was so well impressed with Mr. Selden as a fine intelligent and sincere person that I did not have the heart to embarrass him with such a question. Particularly, since I had already gathered the answer from his previous remarks that one had to adopt one's self to exigencies. The word "exigencies" sounds nice and can be made to cover a lot of brazen lies. I wonder if Mr. Ben Hecht believed in "exigencies" when he wrote his recent ads which read in part as if they were the effusions of a drunken anti-Semitic hooligan put into good English. . . .

There is more to follow.

## Haskel H. Marks, 67, Dies

**Special**  
ROCHESTER, N. Y.—Haskel H. Marks, 67, City Treasurer, died in his home here. Mr. Marks was active in Jewish affairs. In 1907 he became first president of the Jewish Young Men's and Women's Association, of which he was a founder.

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## IT'S HARD TO TELL EUROPE'S DPs TO BE PATIENT—LEVINTHAL

**Special**  
PHILADELPHIA—Judge Louis E. Levinthal, of Philadelphia, recently appointed adviser on Jewish affairs to Gen. Lucius Clay in Germany, is discovering that there is one speech hard to make in those torn and emaciated countries.

It is a speech to Jewish displaced persons who have spent five to six years in concentration and work camps and another two years in DP camps urging them to have patience.

In an exclusive interview with Morley Cassidy, correspondent for the Philadelphia Evening Bulletin, writing from Vienna where he is traveling with the United Nations Committee which investigated the Palestine situation, Judge Levinthal said he has been finding it a tough task giving hope and encouragement to Jewish DPs. Many of these Jews have lost faith in the promises of nations and individuals.

"I try to remind the people that what they are undergoing is no new thing in the long history of our people," the Judge is quoted by Cassidy as saying.

"But I then try to show them that this time there is real hope because the nations of the world are coming to realize that justice requires that the Jews find a safe haven in their homeland. I end by telling them that we in America have built our nation on the faith expressed in the last verse in the Star Spangled Banner—'Then conquer we must, for our cause it is just, and this be our motto in God is our trust.'"

## BBYM Elect Helene Lechner

**Special**  
ST. PAUL, Minn. — Meeting here in their second annual convention, delegates from all parts of the United States and Canada elected Helene Lechner, Brooklyn, N. Y., to the presidency of the B'nai B'rith Young Women. Other officers named were Henrietta Klein, Los Angeles, vice-president; Paula Lach, Miami, Fla., treasurer, and Miriam Albert, Chicago, counsellor and youth commissioner.

## Lizzie Dilling Files 2nd \$100,000 Libel Suit

**Special**  
CHICAGO — Mrs. Elizabeth ("Red Network") Dilling, who recently announced she would "sue and sue" until she had cleared the name of Dilling, filed another libel suit in Superior court here, asking \$100,000 damages.

This time she named as defendants two executives of the Chicago Herald-American, and the Illinois Publishing company, which publishes the paper. She charges that she was libeled in an article printed Aug. 11, 1947, in which a California American Legion officer used the words "subversive elements" in reference to her and several other persons.

Mrs. Dilling recently sued the Billboard Publishing company and several of its executives, asking \$100,000 damages on a charge of libel.

## To Arrange Eretz Art Exhibit

J. B. Neumann, art critic, author, lecturer and director of the New Art Circle left via airplane for Palestine on behalf of the American Fund for Palestinian Institutions to select one hundred works of art for exhibition in the United States late this year or early in 1948. Mr. Neumann, who will survey the work of the two museums supported by the American Fund, the Bezalel National Jewish Museum in Jerusalem and the Tel Aviv Museum, will lecture on art at the Hebrew University and before the Palestine Association of Artists and Sculptors.

The British press reported this week that a petition is being circulated to demand the resignation of all Jewish members of Parliament and to bar them as candidates in future elections.

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## What Are We Doing About Jews In Our Small Communities?

(See Editorial in This Issue)

By RABBI ISRAEL J. GERBER  
Fitchburg, Mass.

**D**URING the past few weeks, I have found a greater awareness and far more consideration for those of our faith who find themselves in the smaller communities of this great country of ours. This, I feel, is as it ought to be, and, I might add, about time.

The feeling is prevalent that in the larger cities of the United States, where large numbers of Jewish people are concentrated, Judaism will survive. There, it is argued, are found the seats of Jewish learning and no concern need be manifested for the survival of our faith in these areas. This we know, or should know, is fallacious reasoning. Many Yeshivas, in themselves, are no assurance that Judaism will survive. Their erection, however, is a step in the right direction. How many children in a city like New York actually attend the Yeshivos in proportion to the total number of Jewish children in the city? Far too few.

I cannot help but recall a Bar Mitzvah that was held at my Congregation a short while back. To this Bar Mitzvah came many guests from the great Jewish metropolis of New York. I am not exaggerating when I state that none of the guests, except for the Bar Mitzvah boy's grandfather, knew how to say the "brochos" when called to the Torah. But this is not all. They could not even repeat the blessings. The words were foreign to them. They fumbled and stumbled as an inebriated soul trying to cross Times Square during the rush

hour under his own power.

Cannot Afford Rabbi

**I**F conditions are of such nature in the large cities, what must they be like in the smaller communities where the potentialities for a Jewish education are far less, and, in some instances, nonexistent. Where a rabbi or teacher is engaged, the children get, at least, some fundamental instruction and the adults are not wholly neglected. However, what about those communities in which five, ten, twenty, or fifty Jewish souls are found who cannot afford the services of a full-time rabbi or teacher? What about those communities so distant from a synagogue that the Jews residing there are unable to participate in Jewish celebrations and affairs, or attend any services at all?

The plight of the Jew in the small community was brought vividly to my attention this past winter, when I was asked by the National Conference of Christians and Jews, to speak at a Sunday morning service in a small New England community of about two thousand people. I was prevailed upon to make the long trip from home because the minister who corresponded with me wrote: "I doubt that any of them (the Jews in his community) feel hated or persecuted, but simply ignored. So far as I know there has never been any recognition of them as a faith." He concluded by stating that every Jewish person, fifteen in all, was looking forward to the coming of a Rabbi and that each one of them would be present at the service. I felt I could not let my people down.

The two churches in that town agreed to conduct only one service that morning so that every church-goer would have the opportunity of listening to a rabbi preach. This was the first time in the history of that community that those of Jewish faith were recognized as a group. Until my coming, I was informed, these Jews had no one to speak for

them. They were without representation.

What Will Happen to Them?

**T**HE question that naturally in my mind, after speaking with these lonely Jews, was: what will ultimately happen to them and to their children? Will they remain Jews? Will they want to identify themselves with the Children of Israel? What can be done for them so that they will want to remain Jews, and, at the same time, gain the recognition that is so essential to the possession of dignity? For one day both aims were achieved because this particular minister recognized their need and was thoughtful enough, human enough, to "import" a rabbi. But what now? Is the recognition of these Jews to be limited to one day a year? Must these Jews rely on recognition only through the church? Is there no Jewish body that can afford them that sense of belonging that is so necessary for the gaining and maintaining of some self-respect, and to prevent them from feeling alone and forlorn?

These questions apply not only to the town I am speaking of, but to every community where similar conditions exist. I have the opportunity to meet with many ministers of the different states of the Union in whose towns there are numbered Jewish families. They frankly admit that these Jewish people are at a decided disadvantage, being denied the normal religious associations and outlets that help make up complete individuals.

I originally thought that the rabbis in the larger communities near these small ones could be of some service to them, and I acted accordingly. However, on more than one occasion after I preached or lectured in a neighboring community that was without a spiritual leader, I heard: "Who is paying the rabbi anyhow? One would think it was Blank community instead of us the way he always runs there." What narrow-mindedness! While one may assume that only a small-minded and trouble-stirring gossip would speak thusly, I did hear some of the more "enlightened" express themselves in this fashion. I, therefore, do not place too much reliance on the rabbi already fully engaged by a Congregation, because he may be sensitive to public expression.

Is for Jewish Missionaries

**I**BELIEVE that the Jewish missionary is the major answer to the problems of the Jewish people in the smaller communities throughout this country. The term Jewish missionary seems to be in vogue now, and I would like to elaborate a bit on this concept. The Jewish meaning of this phrase is quite different from that given to it by the Christian faiths. The purpose of the Jewish missionary would be not to convert non-Jews to Judaism, but rather to draw the Jewish people into a closer working relationship and greater harmony with their own faith.

What about this missionary? Who should he be? What qualities must he possess? What qualifications does he need? Among other things, he must be so built that his love of God and his people are so ingrained in him that

## I Think As I Please

By CARL ALPERT

**O**NE would hardly expect to find overt anti-Semitism in best-selling mystery books, yet not long ago I picked up "The Mystery of the Blue Train," by Agatha Christie and found this:

"... A little man with a face like a rat ... In an Empire where rats ruled he was the king of the rats ... His face gleamed white and sharp in the moonlight. There was the least hint of a curve in the thin nose. His father had been a Polish Jew, a journeyman tailor. It was business such as his father would have loved that took him abroad tonight ... The 'business' was intrigue and betrayal of the lowest sort."

And on a more cultured level, in Miss Christie's "Peril at End House," is this: "... He's a Jew, of course, but a frightfully decent one ..."

**AS FAR AS I'M CONCERNED**, John Kieran is no longer the infallible and omniscient sage he appears to be on "Information Please." In his current best selling "Information Please Almanac" the reader will find this choice morsel of misinformation:

"On Nov. 2, 1917, official British recognition was given both to the growing Arab nationalist movement (!) and to the Zionist aspirations by the issuance of the so-called Balfour Declaration ... The declaration was attacked by both Arabs and Zionists ... (!)"

**AS FOR LION FEUCHTWANGER**, our sage, Hillel, must have lived on the banks of the Yellow River, and the Pirke Abot must have been written in Chinese characters. For in his novel, "Simone," Feuchtwanger quotes "a saying from the Orient: 'When, if not now? And who else, if not you?'"

**I FIRST READ** the following in an army library when it appeared in the July, 1944 number of "Free World" magazine. It is from an article by Julian Tuwin entitled "We Polish Jews," and I wondered at the time how many Polish Jews were prepared to agree with the author who wrote:

"I am a Pole because it was in Poland that I was born and bred, that I grew up and learned; because it was in Poland that I was happy and unhappy; because from exile it is to Poland that I want to return, even though I was promised the joys of paradise elsewhere ... Speaking of the 'flood of martyr blood' flowing in wide and deep streams, he continues, 'Already its blackening rivulets are flowing together into a tempestuous river. And it is in this new Jordan that I beg to receive the baptism of baptisms; the bloody, burning, martyred brotherhood of Jews ... We who sit and weep upon the shores of distant rivers, as once we sat on the banks of Babylon. All over the world does Rachel bewail her children, and they are no more. On the banks of the Hudson, of the Thames, of the Euphrates and the Nile, of the Ganges and Jordan, we wander, scattered and forlorn, crying: 'Vistula! Vistula!'"

**A REVEALING** glimpse of how an intelligent Negro looked at Jews is to be found in Richard Wright's "Black Boy." There are several significant paragraphs, of which the following is perhaps the most disturbing. Does it give southern Jews something to think about?

"There was Don, a Jew, but I distrusted him. His position was not much better than mine, and I knew that he was uneasy, insecure; he had always treated me in an offhand, bantering way that barely concealed his contempt. I was afraid to ask him to help me ... His frantic desire to demonstrate a racial solidarity with the whites against the Negroes might make him betray me ... There is much food for thought in those lines."

they are part and parcel of him. He must live them. They must ooze out of him. They must be so contagious with him, that they will affect others. Above all, he must be sincere in his undertaking. These qualifications are not only applicable to him alone but to every rabbi, for every rabbi is a missionary, ever striving to implant God and His teachings in his people. The missionary must also be a young, unmarried individual, who may have been recently ordained, for this type of work requires a great amount of energy and unlimited travel. Furthermore, he must receive some specific training for this work, which means that the seminaries will have to do some revamping of their curricula.

**H**OW this missionary is to be supported is a practical question. I suggest that the rabbinical organizations or synagogue associations, preferably the latter, supplement whatever the Jews in the missionary's area can afford to spend. This financial obligation could further be augmented by any Jewish Council in the particular state, or the like, if such an organization exists.

Duties Limited

**S**OME of the duties of these missionaries would be to travel the circuit through a specified area, arrange services for the Jews within that territory, impart Jewish learning both to the children and to the adults, act as their spokesman to the commu-

nity-at-large, be their counselor, encourage fellowship among the Jews of the different towns, and perform whatever rituals he and they deem necessary and appropriate on various occasions. His will be the task to inspire these Jewish people to rejoice in their Judaism, to feel that being a Jew is a privilege rather than a burden. A privilege to have had such forebears as Abraham, Isaac, Jacob, Moses, the prophets, those sages and savants who have contributed so much to the culture of the world. A privilege to belong to those people who were the first to teach the belief in One God, thus contributing the concept of universal brotherhood. It will be his job to instill the spirit of our faith into those Jews who never really acquired it.

This is truly a big job and an IMPORTANT ONE! It would indeed be a great experience for him, but a far more meaningful experience to the Jewish families in the small communities. Its significance to them would be unbounded.

Oh how these our brethren yearn to use a word of Yiddish every so often; how they crave to utter a Yiddish phrase; how they love to recall and speak of the kind of lives they lived before settling in these "God forsaken" areas; how they love to recollect those customs and ceremonies practiced by their parents; how

(Continued on next page)

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## Strictly Confidential

By PHINEAS J. BIRON

### Unforgettable Shame

The Yugoslav Embassy at Washington has just issued a slender, paper-covered white book under the title "The Case of Archbishop Stepinac" . . . It tells the story of the 80,000 Jews in Yugoslavia, of whom 60,000 were killed, the great majority in Croatia . . . The Yugoslavian government officially charges that these atrocities were "committed with the full knowledge and active support of one part of the Roman hierarchy in Croatia. Archbishop Stepinac was the responsible head of that hierarchy" . . . The elaborately documented book quotes excerpts from Stepinac's official newspaper approving Hitler's atrocities against the Jews and inciting the Croats to exterminate the Jews in their land . . . These are acts, and should make certain American gentlemen of the Jewish faith shudder . . . We refer to the gentlemen who appealed to the United Nations in behalf of Stepinac . . .

### Watch Stockholm!

The intensified anti-Semitic campaigns in Argentina, Mexico, South Africa, not to speak of England, lead experts to believe that a group of Nazis has escaped to Sweden and established an international anti-Semitic bureau in Stockholm. . . . This Swedish headquarters of anti-Semitism seems to be in possession of a substantial portion of Julius Streicher's archives of anti-Semitic literature. . . . The anti-Jewish material mailed from Stockholm includes reproductions printed from the late Streicher's original book plates. . . . The Swedish Parliament recently debated this subject and requested the Minister of Justice to investigate. . . . But in the meanwhile Canada, England and the United States are being flooded with Streicher material shipped from Sweden in huge quantities. . . .

### Controversial Dynamite

The American Jewish Committee, an organization working in the interests of Jewish rights, has recently plunged into the political arena, much to the distress of many of its supporters. . . . David Bernstein, a member of its staff, has just returned from a seven-month mission in Europe. . . . He issued a statement to the press, praising the highly controversial Marshall Doctrine, calling it a "shot in the arm" for Europe and describing it as "a real program of reconstruction and stabilization, and incidentally a lessening of the tensions which produce anti-Semitism". . . . Several important Jewish leaders, discussing this with yours truly, agreed that it is most unfortunate that the American Jewish Committee officially embraces a purely political plan not yet approved by the House of Representatives, and gives it the blessing of its constituency without consulting it. . . . Watch the fireworks at the next annual meeting of the Committee. . . . It's going to be something. . . .

### Big Expense Account

Traveling expenses will be a big item on the books of the Zionist Organization of America for the years 1946-47. . . . Rabbi Silver believes in traveling with a large entourage in order to impress European and Palestinian Jewries with the importance of the ZOA. . . . The ZOA selected no less than twenty representatives to make the trip to the World Zionist Parley now taking place in Switzerland. . . . Certain members of the ZOA staff are making their third trip to Europe. . . . Since the Switzerland conference is merely consultative, no elections being involved, it is hard to understand why more than \$20,000 should be spent for this expedition. . . . Two American spokesmen would have been sufficient. . . .

### Disgraceful

Drew Pearson, the Washington columnist who knows all, tells us that the KKK is out for expansion. . . . Dr. Samuel Green is now supreme head of the entire Klan. . . . A new membership drive was just concluded. . . . Awards for bringing in the largest number of new members went to several Atlanta policemen, police officers and detectives. . . . In other words, those who are entrusted with upholding the laws of our democracy are foremost in the ranks of the destroyers of these laws. . . .

### Miscellany

Ludwig Lewisohn's son, James, was Bar Mitzvah recently. . . . James is a brilliant Hebrew student, and may some day translate his father's books into Hebrew. . . . One of the oldest Anglo-Jewish publications in America is for sale—but the publisher wants too much money. . . . The Irgun is flooding this country with direct-by-mail propaganda from Palestine. . . . The Palestine censor doesn't seem to mind. . . . David Bernstein, A.J.C. emissary to Europe, is the son of Herman Bernstein, the late ace foreign correspondent and U. S. Minister to Albania. . . . Some day we'll tell the tragic story of Herman, who was a wonderful character but didn't like to say "yes" to wealth. . . . Norman Springer, nephew of the late Reuben Brainin, is preparing a novel for publication. . . . Advance readers think it's terrific. . . .

### What Are We Doing?

(Continued from preceding page)  
thrilled they are when a rabbi, their representative, steps into their homes!

#### Good Psychological Effect

THE rabbi-missionary would grant them the opportunity to speak about these things, to give expression to these innermost cravings. From the psychological point of view, he would be a boon of the greatest magnitude to these Jews. He would inspire them in their daily tasks, and bring a message of hope and cheer with him wherever he would set foot. He would be the most welcome and sought out guest in their homes. Their doors would be opened to welcome him as they are for Eliyahu Ha-Navi

at the Passover Seder. The overall effect he would have upon these lonely and forgotten Jews is that they would get the feeling that the rabbi, the Jewish people, and God are interested in them and care about them. The mere presence of the rabbi-missionary would be indicative of this. There is nothing more bracing than to feel that others are interested in us, that we are important enough to them to merit their consideration.

The Jews in America must revitalize themselves and this is one aspect of their rejuvenation—an important one. The greater emphasis, the more determined efforts are on behalf of the Jewish people in the larger cities. I contend, however, that no particular section or portion of the

## AL SEGAL Speaks on GIFT-OBITUARY

SOME ten years before I had written the great rabbi's obituary. He was gravely ill then, and you may know what is done on the daily press when a distinguished citizen gets that sick. The press must be ready for any eventuality and the city editor tells you to write an obituary to keep ready in the files. So it's written but sometimes, in the course of successful medical events and the grace of God, it doesn't have to be used for a long time. It remains in the files, though, waiting for the man's day and hour, which must come to all men.

That's the way it was with the obituary of Dr. David Philipson, the dean of the American Reform rabbinate who stands on a high eminence not just of years but mainly of a life lived greatly. It lay in the files until the other day when a happy occasion made it timely and caused me to dig it out—to print it, in part, in the daily paper on his 85th birthday. Thus Dr. Philipson became one of the few mortals to be allowed to read their own obituaries and to know how they were thought of among their contemporaries. It is saddening that, after a life highly lived, a man can't read what is said about him after he has gone. It is a worthy vanity that he should want to know how he stood in the world.

It must have been pleasing to Dr. Philipson to read his obituary on his 85th birthday even though, by reason of the many honors he had gathered, he well knew the esteem in which he was held in all the years. He had become an epic figure in our town where he had been rabbi since 1888. Yes, I thought, this obituary which hadn't been used shall be a gift to him on his 85th birthday. I needed only to change the tense from past to present to make it timely unto this moment when at 85 Dr. Philipson still is living an intellectual as well as physical life.



HIS GIFT-OBITUARY read: "Dr. Philipson has been retired as rabbi emeritus of his congregation since 1938 but on occasions he is in the pulpit with another sermon. Then he looks backward to observe what a lovely world this used to be when he was a young minister. In that time, he says, everybody could feel sure of the continuity of human progress."

"He mentions the past because the new times have been so disillusioning. He thinks of the time of his youth as the golden age of human history. Wars, except for an occasional little one were thought to be out of date as ways of settling international arguments. Justice between the peoples seemed to be firmly established and Europe was a happy spot for teachers to go on vacations in search of fine civilization. When in the recent years friends asked him: 'Would you care to live it all over again?' he wasn't feeling any too sure."

"Well," he replied, "I should like to live the first 40 years over."

"After the bright beginning years of his ministry he had seen two great wars. He had seen

the Jewish people fallen into the ruthless hands of the Nazis even after the many years during which persecution had seemed relegated as an antique from barbarous time. In his bright hop of brotherhood he has caused his faith to be carved in stone over the doorway of his temple on Rockdale Avenue. There it reads: 'My House Shall Be a House of Prayer for All the People.' This is from Isaiah.

"The way of the world has changed horribly, but Dr. Philipson isn't giving up his faith in ultimate brotherhood. He says that history tells him that the power of evil is not enduring and it perishes of its own corruption. This is what the Old Testament tells him. In the prayers of his temple there is one for universal brotherhood and justice. It was written long ago and Dr. Philipson still is standing by that.

"If America stands fast by democracy, America remains the hope of the world," he said a while ago. When he retired from the active ministry he wrote his biography. (My Life As American Jew.) There he recalls the frequent times when he preached in Christian pulpits. He thinks of these occasions as good omens toward the brotherhood of man. His 70th birthday was a civic occasion. Catholics and Protestants gave him their tributes; the city was represented by the mayor. The speakers said Dr. Philipson had become a possession of the city.

"At age 85 he has outlived all the other members of his class in the Hebrew Union College of Cincinnati. His class (1883) was the first graduated from that theological seminary. Dr. Philipson was born in Wabash, Ind., Aug. 9, 1862."

★ ★ ★

WELL, THAT WAS IT—this portion of his defeated obituary that he was enabled to read on his 85th birthday. It was written for the daily press but for our own eyes it should be added that by the leadership of Dr. Philipson the Cincinnati Jewry, which he has served almost 60 years, came to high esteem. He and his predecessor, Dr. Isaac M. Wise, put the stamp of their own characters on this Jewry.

He taught that only America was the homeland for American Jews, that to the adornment of this homeland Jewish ideals must be applied by Jews. Several generations of Cincinnati Jews took up his teaching in their lives as citizens, as servants of the whole community. They have been foremost in the social services, in philanthropy, in cultural enterprises, on the decent side of politics and in all Jewish things besides. In the common life their Judaism has been an expression of being righteous men, of doing their full part, of holding the Jewish name in honor.

Dr. Philipson taught that the good Jewish life must be built here. It must not be separated from the general life; Jews must march with all men of good will towards a more just and lovely order in the world. Until the recent evil, prejudices felt confounded in the presence of a community of Jews who were making fine contributions to the life of the city. Anti-Semitism had to do with vague social boundaries only. Dr. Philipson doesn't really need my gift-obituary to feel sure of his high place but it's nice to know anyway.

Jewish population in the United States has a priority or demands more consideration than the other. If I were to make a choice, I would rather classify the Jews in the small communities as of first importance and first consideration, because the far greater amount of assimilation is in these smaller communities.

What are we going to do about it? Shall we reconcile ourselves to their loss? Unless some definite action is taken, these Jews will disappear as surely as the age-old dietary observances have passed into oblivion in these communities. Those who still observe them are very few. It is surprising and startling how non-Jewish a Jew can act in a non-Jewish environment. My eyes have seen it. Although the environment cannot be changed, the rabbi-missionary can, however, bring with him a Jewish atmosphere that he can imbue into the lives and homes of these Jews, of which they are unaware at present.

This is the challenge that faces those Jewish organizations that pride themselves on their great

achievements and worthwhile-ness to the Jewish community. I recall reading an article regarding Jewish missionaries in the Orthodox publication, JEWISH LIFE. The author spoke of the need for Jewish missionaries for Orthodox Jewry. I feel that our primary consideration is not so much the need for missionaries for Orthodoxy as missionaries for the Judaism.

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## THE JUNIOR POST

RUTH PALLER,  
Editor

## A New Idea

Dear boys and girls,

We are thinking seriously of electing officers of The Junior Post and want to know what you think of the idea. Also do you have any suggestions on the best method of choosing the candidates and electing them. The officers could then select the contests and projects of the League. They could be an advisory board to discuss expansion plans, such as the establishment of chapters of The Junior Post in various large Jewish centers, and so on. Let us hear from you, Junior Post Leaguers!

**WE REGRET** the mix-up about the "Go-As-You-Please" contest winner. We had two winners. They are: Mickey Rubin, Michigan City, Ind., and Robert Bleich, Lawrence, L. I., N. Y. Once again, congratulations to both of you.

## Pen Pals and Letter Box

Richard Green, age 14, 2996 Calvert, Detroit 6, Mich., and his friend, Marvin Glanzrock, age 14, 2680 Rockester, Detroit, sent in a joint letter telling us that they

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## The Story of Resh

Dear Boys and Girls:

How did you like the story of the Hebrew letter Yod? If you

both liked baseball, going over to girls' houses, bike riding, football, and going to shows with girls. They write, "We would like pen pals from the ages of 12 to 14, preferably girls, from any place in the United States."

## Raymonde

We just received two letters from Raymonde, written in June and July. We'll print the first this week.

Dear Foster Parents:

I am very uneasy because for some time I have not heard from you. In one of your letters you told me that you have sent me a package, but I have not yet received it. Here it is already very warm. Every morning we have exercises to awaken us.

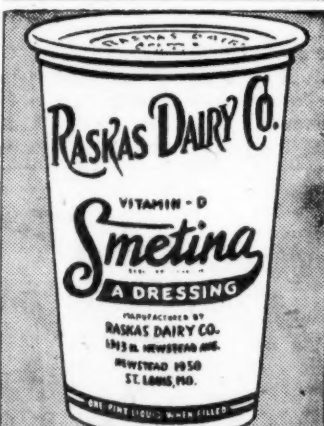
Several days ago we were away from Saturday evening to Sunday evening; when we returned we carried the cherries that we picked in the trees for all of us.

I close, sending you a thousand kisses,

RAYMONDE

## To Join The League

The Junior Post League is your club. Every young person who reads the Junior Post may become a member. All you have to do is fill out the membership application coupon in this column and send it to Ruth Paller, 5610 Carrollton Ave., Indianapolis 5, Ind. When we receive your application we will send you a handsome certificate enrolling you in the League. But don't wait for your certificate before entering the contest and writing for Pen Pals. As soon as you have mailed your application, you are entitled to take part in all League activities.



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did, then you may enjoy reading about the Hebrew letter Resh:

**R**ESH, whose name means head, was very wise. All the other letters used to come to him for advice. But the letters didn't know how very wise Resh was until...

One day a Beautiful Story came to the alphabet for advice.

"I'm in terrible danger," said the Beautiful Story.

"What kind of danger?" La-med asked.

"I'm in danger of being forgotten said the Beautiful Story. 'For many years I've lived in a certain family. A father would tell me to his son, and when the son became a father he would tell me to his son. And so I passed from father to son for many generations. But now the only father who knows me has no son, and I'm afraid I shall be forgotten.'

**THE LETTERS** were silent as they all sat thinking. They thought and thought. Then Resh said, "If this father had a son you would not be forgotten. So we must find a son for this father."

Then all the other letters ran off to find a son. Of course he had to be one without a father or mother.

After a long search they returned happily with the news that a son lived all alone in a little house in the forest.

"Now," said Resh, "does the father have a cow?" "Yes," said the Beautiful Story.

"Then we must get the cow to go out in the forest. Peh, run and tell the cow to go to the forest."

"WHAT do we do next?" the letters asked Resh.

"Nothing," said Resh. "Now see what happens."

The son came out of his house and heard a loud moo. There under an oak tree he found the cow. He would have liked a cow for company, but knew he must find its owner. So out of the for-

(Continued on next page)

## REAL ECONOMY!



The **BIG BOX** that makes a **LOT of SOUP**

ALL THE INGREDIENTS IN THE BOX!

Our Film Folks of  
HOLLYWOODCopyright, Jewish Telegraphic Agency  
By LEON GUTTERMAN

**F**OR a motion picture producer to be liked by every member of his crew is noteworthy. But when they all call him "Pop" and use the term with all of its parental reverence, it is no longer just noteworthy but a phenomenon of utmost importance.

The man accorded this respect is white-haired, though plenty able-bodied Harry "Pop" Sherman, for many years Hollywood's greatest producer of western pictures. Sherman is also unique in another way. He is one of the few Orthodox Jewish producers in filmland who attends synagogue services regularly, observes the Sabbath as a Holy Day, and is one of the most ardent workers for charity.

The faith that cinemaville has in "Pop," who has produced such westerns as "Buffalo Bill," "Silver Queen," "Woman of the Town," "Tombstone," "Ramrod," and the soon to be released "They Passed This Way" for the new Enterprise Productions, is immeasurable. For his new film, his 156th, Sherman has, as always, secured a "big money" cast. Enterprise knows that "Pop" will make money for the studio with his production. Every picture that "Pop" ever made was solid box office. And when you consider that all his pictures have been westerns, the record is one many producers wish they could claim for their own.

"Pop has often been tagged 'Mr. Westerns.' He likes it. Let other producers go ahead and make comedies, dramas, and musicals with big budgets. A producer has to do more than spend money on a picture. He has to do more than while away ninety minutes for an audience. He has to have the human touch in a picture. Otherwise the audience walks out and his studio loses money.

"I have always stayed away from controversial issues as related to the screen. Public problems arising in this country, such as, let us say, anti-Semitism, should not be taken up on film. One can do more by spreading the gospel of good will and tolerance, by doing it in person, and through other media such as newspapers, books, magazines and radio—but not on the screen. It is the job of the movie industry to entertain, not to preach.

"Jews today must fight harder than ever to eradicate such subversive elements as anti-Semitism and so forth, but the fight is not being aided by films such as 'Crossfire' and 'Gentleman's Agreement,' because the public can sense propaganda pictures months in advance of release, and will therefore remain away from the theatres when such pictures roll around to their neighborhoods. Why not, then, take that same money which has been invested in films of this nature and put it to work in other and more powerful ways? We can't escape the fact today that movies are a dynamic influence on the peoples of the world, but they will refuse to accept, and will even resent, that which is sold to them as pure and unadulterated entertainment and turns out to be pure propaganda. You can no longer fool your public. Their level of understanding and intelligence is very high today."

One of "Pop's" self indulgences is appearing in his own pictures. Most of his appearances are brief and anonymous, either blazing away with pistols, or charging in and out of a scene in pursuit of the villain, Stetson leaning to the wind.

Some of the village wags claim that "Pop" has been around the Pacific coast ever since Balboa discovered it. Actually, Sherman has been in Hollywood since 1914, when he was exposed to the town out of necessity. In 1912, Sherman was running a small theater in Minneapolis. The business was doing fine with one small exception. He couldn't get pictures. A distribution trust had been established. Nobody cared whether Sherman folded or survived. Threatened with the possibility turning into a multi-seat mortuary, Sherman came to Hollywood to make some distribution arrangement with the producing companies.

One of the first people Sherman contacted was D. W. Griffith, who was working on the famous "Birth Of A Nation." Griffith had just discovered that he would wind up \$100,000 short. Griffith offered Sherman a deal.

If Sherman could get \$100,000 Griffith would guarantee him distribution rights of "Birth Of A Nation" in the North Central states. Sherman immediately gave Griffith \$10,000, all the money he had, promising to raise the rest within a month. "Pop" raised it, but not until he had himself in hock up to his scalp. After a long wait, the picture was released.

Harry Sherman made over a million dollars for his part in the deal.

During his association with Griffith, Sherman investigated the business of picture making. He liked it, decided that if he ever had the money, he would take a fling. When the tremendous success of "Birth Of A Nation" provided him with the capital, Sherman was ready to start production.

While waiting at a railroad station in Arizona in 1916, "Pop" came upon the story which became his first film. It was Zane Grey's "Light of the Western Stars." The hero of the book resembled a man Sherman had seen in a New York stage play—Dustin Farnum. With Farnum, a great American actor, playing the role of an American frontiersman, Sherman felt that he would have a great human being against the background of great human history, the early history of America's west.

The audience agreed. Harry Sherman was an established producer.

(Continued on next page)



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Switch to SWERL!  
It's Kosher!



## Woman's Viewpoint

By Helen Cohen

### An Open Letter to Our Rabbis

**A** NEWS item from one of the Latin American countries reported that the people weren't 100% Catholic as believed, only about 50%. Many of the men were not regular in their church attendance and so were classed as Freethinkers. But the women were, on the whole, devoted to their religion.

Now we know that for all practical purposes this makes the homes 100% Catholic. Certainly the mothers are going to raise their children in the path they feel they should go.

What of the Jewish group? Until a child is 8 or 9 his only real Jewish influence is his mother.

And how well prepared is she for this responsibility?

We know the answer. Intensive training for the sons; future mothers can shift for themselves.

If I may venture a suggestion, why aren't all brides-to-be required to take a course if they want a Jewish wedding?

I understand non-Jewish girls marrying into our religion are given instruction. Aren't our own girls worth some time and effort?

The classes could be in religion and history.

If some girls felt they needed it, the rabbitzin with the aid of a few balabusta could give lessons in cooking and keeping a Jewish home.

And how about a course in child psychology with emphasis on positive Jewish attitudes.

The classes could be open also to young married women. Of course young girls are expected to absorb these experiences as they grow up in their own Jewish homes. But the community's future is too important to be dependent at least today, when Jewish home life is disintegrating, on such variable factors.

★ ★ ★

**H** EADLINE in the Indiana Edition of the National Jewish Post: "Women Take Over Men's Individual Gifts." (Having successfully completed their own job, the Women's Division of the Indianapolis Jewish Welfare Fund took over the remaining cards in the Men's Individual Gifts Division.)

★ ★ ★

**T** HIS IS AMERICA Department: A Nisei (American of Japanese descent) owns and operates a kosher-style delicatessen in Chicago.—American Magazine.

★ ★ ★

**W** HILE I'M defending frowned-upon practices (like bridge) and since the High Holidays are approaching, I'd like to take up my cudgels in defense of ladies who dress to the teeth and disturb the services with their chattering.

Hey, let me speak my piece before you throw me to the lions.

I'm not advocating that women spend beyond their means to outdo one another. But the basic idea of coming to pray clean and in our best clothes is wholesome. What would you men have us do wear housedresses?

And if a woman has good taste in clothes it won't matter too much if her hat cost \$5 instead of \$50. Especially if she has been praying earnestly and her eyes are quiet with a peaceful light.

As for the talking, it shouldn't be loud enough to disturb the praying or go on continually. There are times when absolute silence is required.

But one of the best parts of coming to the synagogue is the chance to see the many people we've neglected what with work and family keeping us in our own little rut all year long.

(Of course you could ask why you don't see them every Friday night but that's another subject and I can only write one article at a time.)

We enjoy exchanging greetings—happy greetings for a Good Year—and how is the family—and what's new with you.

There's a nice feeling of being one big family. Try attending Rosh Hashonah services far from home and you'll see what I mean.

So don't ridicule us if we put on our best bib and schmoose a little. While we're there we'll pray hard too and ask God to help us be finer persons in the coming year.

## Center Children Show Palestine to UN

**Special**  
**NEW YORK**—More than 1,000 New York children from Jewish Community Centers and YM-YWHA's, in three-day camp festivals of Jewish music and dance, gave their version of how the United Nations Special Committee on Palestine might settle the Palestine question. The festivals were sponsored by the Metropolitan Section of the National Jewish Welfare Board.

The children were day campers of 21 Jewish Community Centers and Ys in Manhattan and Bronx, Brooklyn, and Westchester County. Titled "The United Nations Visits Palestine," the festivals took the form of a pageant in which a group of children, representing the UN committee, visits Palestine and sees how the inhabitants of Palestine, represented by other children, have transformed the wasteland, welcomed and taken care of the homeless, built the land, made friends with their Arab neighbors, worked for freedom, and dreamed of Palestine as their own land.

The children, ranging in age from 8 to 14, danced Palestinian dances and sang Palestinian songs. At one festival, the group of children depicting the UN committee represented 33 different nationalities.

## The Junior Post

(Continued from preceding page)

est he led the cow till he came to the little white house in the village where the father who needed a son lived.

"I found your cow in the forest," he told the father who was sitting in front of his house.

"Oh, thank you. Where do you live?"

"I live alone in a house in the forest."

You can guess the rest. The father ventured rather cautiously, "I would like to have a son."

Then he asked quite boldly: "Would you like to live here with me?"

"Oh yes," said the son, almost before the father had finished the question.

And he moved into his new father's house at once.

**VERY SOON** after the father began to tell stories to his new son. And the very first story he told him was the Beautiful Story that had come to the alphabet for help.

So the Beautiful Story was not forgotten. And all because of Resh, who was the wisest of all the letters.

(Condensed from the Aleph-Bet Story Book, by Deborah Pessin. Published by The Jewish Publication Society.)

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...and they are  
MARVELOUS!

## What Foods These Morsels Be

★ ★ ★

**S**AY, you modest cooks, how about giving the rest of us some ideas. We all get in a rut most of the time and any ideas for a new twist to an old recipe gives us a lift. So please don't be too bashful. We'd enjoy hearing about one of your favorite ideas. Just send it to the Food Editor, National Jewish Post, Box 1633, Indianapolis, Ind.

### Nut Loaf Filled With Creamed Mushrooms

Contributed by Mrs. S. Steinberger, 6039 Primrose Ave., Indianapolis, Ind.

5½ cups soft bread crumbs	¼ cup melted butter
1½ cups milk	1 med. sized onion
1½ cups broken pecan meats	1 cup chopped celery
2 beaten eggs	

Soak bread crumbs in milk. Chop onion fine and saute in a little butter until brown. Mix all together and put in buttered ring mold. Place in hot water and bake 45 min. in 350° oven. Fill center of ring with creamed mushrooms. This recipe may be varied by filling center with any creamed food such as creamed salmon, or tuna fish.

**CORRECTION:** In last week's recipe for Cream Cheese pie sent in by Mrs. Sidney Simon it should have been 1 lemon rind.

**SOMETHING COLD** and tangy to drink? These are good to start off a summer meal or just to sip on a hot afternoon.

### Cranberry Juice Cocktail

2 cups cranberries	¼ cup orange juice
3 cups water	3 tablespoons lemon juice
½ cup sugar	

Cook cranberries in water without stirring until the skins break. Strain through cheesecloth. Add sugar to the cranberry liquid, and chill. Just before serving, stir in ice cold orange and lemon juice.

### Spicy Grape Juice Cocktail

2 cups grape juice	1 3-inch stick cinnamon
2 cups water	16 whole cloves
6 tablespoons sugar	2 tablespoons lemon juice

Mix grape juice, water and sugar, and place in a pot. Tie the cinnamon and cloves in a bag, and add to mixture in pot. Heat, and let simmer 20 minutes. Chill thoroughly. Remove spice bag. Add lemon juice just before serving.

### Pineapple Juice Cocktail

1½ cups pineapple juice	1½ cups cold water
½ cup lime juice	3 tablespoons fruit sugar
2 tablespoons lemon juice	

Mix and chill thoroughly.

### Cantaloupe, Honeydew or Watermelon Cocktail

Cut the heart of a ripe, ice-cold cantaloupe, honeydew or watermelon into cubes or balls. Place 5 or 6 balls in each cocktail glass, and cover with ice-cold ginger ale or wine. Or mix together balls of each fruit, if desired.

### Fruit Cocktail With Fruit Ice

Take equal parts of fruits in season, dice, and mix. Add sugar to taste. Place 1 tablespoon of orange, lemon or pineapple ice in cocktail glass, and fill with the fruit mixture. Pineapple and strawberries make an excellent combination. Garnish with mint leaves.

## Our Film Folk

(Continued from preceding page)

Some of the present Hollywood big shots say "Pop" is a sucker for every broken-down actor with a hard luck story. Sherman says that what he does with his own money and what he does with the money he is allotted for a picture is entirely his own business. Nobody can argue with this. "Pop's" personal fortune—this is his second, his first pile was lost in 1929—is ample enough to permit whatever charitable contributions he chooses to make. In addition he made over five million dollars for his last studio.

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# The NATIONAL JEWISH POST

Published every Friday by  
The National Jewish Post,  
Editorial and circulation  
office 307 N. Penn., Indian-  
apolis 6.

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KENTUCKY EDITION  
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Louisville, Ky. WA-4959

## CALENDAR

Rosh Hashonah.....Mon., Sept 15  
Yom Kippur.....Wed., Sept. 24  
Succos.....Sun., Sept. 28  
Shemini Atzeres.....Mon., Oct. 7  
Simchas Torah.....Tues., Oct. 8  
Chanukah.....Tues., Dec. 9  
Purim.....Fri., March 26  
Passover.....Sun., April 25  
Shavuoth.....Mon., June 14  
(All holidays begin on the preced-  
ing evening at sundown.)

Friday, August 22, 1947

## The Editor's Chair.

ONE OF our staunch support-  
ers in Charlestown, W. Va.,  
comes through every once in a  
while with a very printable piece.  
He's Simon Meyer, and here's what  
he says this time:

"En passant; I notice that be-  
ing editor of a Jewish newspaper  
is making you more and more of  
a Jew. You seem to have gotten  
the idea that a preacher ought  
to practice. Which really brings  
me around to talking about that  
which I had in mind in the first  
place, to wit: the role of the lay-  
man.

"Too long have we resigned the  
formulation of the Jewish pro-  
gram to the professionals. We  
have been willing that they be  
our fronts, and that they set up  
our cultural and educational pro-  
grams. By our relinquishment of  
first hand studies, we have en-  
erated ourselves, and gotten out  
of the habit of thinking on these  
subjects at all. Unfortunately, by  
our inertia, our lack of construc-  
tive criticism and of new think-  
ing, we do not present to our pro-  
fessionals that continuing chal-  
lenge that is imperative to all  
vital organizations. I know and  
believe that any revival in Jew-  
ish life in the American milieu  
will have to come from the stren-  
uous cooperation between the  
laymen and the professionals.  
Neither, alone, can do the job.

"The Rabbis will say that they  
continually exhort the laymen to  
religious practices, etc., and that  
they fail to respond. That is true,  
but the combination required to  
effect the response is obviously  
not at hand. Somewhere, in the  
minds of intelligent and thinking  
laymen, there lies the combina-  
tion of religious, cultural and  
social values that will cause the  
synagogue (this applies to the  
church also) to become rehabili-  
tated. There is a role, a vigorous  
enthusiastic and tremendously  
useful role that the synagogue  
can play in the lives of American  
Jewry.

"It is idle to say that people  
will not pray any more like they  
used to. Prayer, humbleness,  
puts a person in the proper per-  
spective against the magnificence  
of Creation. But prayer is not  
the sum of all good around a  
synagogue; there are works of  
many aspects that need to be ac-  
complished. The doing of these  
things are a salutary soul bene-  
fidence by and of themselves.  
Just for an example; think of  
the good resulting from a fine  
Jewish kindergarten—the good  
to the children and the good to  
the teacher and to the patrons

# Editorial Page

that make it operate.

"I think that the sparkplug to  
Jewish revival is in the Ameri-  
can Jew. What shape the revival  
takes will be interesting to be-  
hold, but I would like to see what  
others think it might be."

## THE COLUMN WITHOUT A NAME

Dear Sir:

If you want to print a news-  
paper instead of a Zionist politi-  
cal propaganda sheet, why not  
publish the American Council's  
message to the UN Committee as  
per inclosed—in the Chronicle.  
Why not be one Jewish paper to  
fairly present both sides of the  
most important issue in Jewish  
life?

### COUNCIL MEMBER

Dear Council Member:

The Detroit Jewish Chronicle  
promised the community that it  
would give coverage to all news  
of importance to the community.

Frankly, unless you can show  
that there are enough members  
in the community who think a-  
like on the question of Palestine  
as you do, I believe that such a  
message as the one you have in-  
closed here is not worthy of pub-  
licity. As far as I know, the A-  
merican Council has been unable  
to get enough members to form  
a chapter in this community.

On the civilized level, life  
must be purposive to be worth-  
while. That vast numbers of  
Jews are without desire and  
zest for Jewish living, is due,  
in the final analysis, to the  
fact that Judaism is not worth-  
while, as they see it. Neither  
the "difficulties" of being a Jew  
nor the economic and social ex-  
traneous position of the Jew  
are at the root of Jewish indif-  
ference and desertion. The real  
cause is—doubt in the worth-  
whileness of Judaism. This is  
why Judaism must be taught,  
expounded and, if need be,  
"glamorized," so that it may  
become again the common and  
treasured possession of our  
people.

—Dr. Trude Weiss—Rosmarin

Some native tribes in the Brazi-  
lian jungle spend considerable  
time resting after a few days'  
journey, in order to "let their  
souls catch up with their bod-  
ies." By analogy, it may be sta-  
ted that the soul of the Ameri-  
can Jew did not yet succeed in  
catching up with his body. Ameri-  
can Jewry has been subjected to  
so many radical dislocations,  
that it has not yet managed to  
find itself. Bruised by a multi-  
tude of shocks, it has not yet  
learned to make its peace with  
the American environment and to  
find its place in the great Ameri-  
can dream. Spiritually, Ameri-  
can Israel is still on the run, off  
balance, and ill at ease. While  
Jews have driven mightily their  
stakes into this soil, both econ-  
omically and culturally, they  
have not yet learned to feel here,  
utterly and completely at home.  
Dark forebodings weigh heavy  
within their breasts, evoked, to  
begin with, by the horrors of the  
Hitlerian holocaust in Europe  
and maintained at feverish in-  
tensity by the conscious propa-  
ganda of professional campaign-  
ers who operate on the principle  
that "a frightened Jew is a good  
Jew." The Jewish soldier in Ir-  
win Shaw's story, "Act of Faith"  
sells his gun in the belief that  
he will not need it for self-de-  
fense against anti-Semitic at-  
tacks. Yet he hesitates long be-  
fore placing his faith in America.

Rabbi Jacob B. Agus

## For Jews in Small Communities

RABBI Israel J. Gerber's article in this  
issue deserves additional comment. There  
is no call for elaboration on the idea, for Rabbi  
Gerber has stated well the need.

The Post, however, would point out some  
practical aspects.

First, the plan would call for an increase  
in the number of rabbis. Already our Jewish  
seminaries are doing their utmost to attract  
more students. When present plans are fully  
implemented the required number of rabbis  
will be available.

Secondly as Rabbi Gerber points out, any  
state-wide Jewish organizations would be well  
suited to inaugurate the project. The small  
communities involved could be expected to  
supply some of the funds required, but the  
initial impetus for the plan will have to come  
from either the large Jewish centers or these

state-wide groups.

Thirdly, and most important, is getting the  
project started. Although Rabbi Gerber may  
feel that his is a new suggestion, the fact is  
that both the Reform and the Conservative  
groups have brought the idea to the public  
attention, the most recent being the call for  
"circuit-riding rabbis." This indicates that  
what is needed is for a community such as  
Indianapolis, or perhaps one that has a com-  
munity council and is better organized, or  
an agency like the Indiana State Association  
of B'nai B'rith, to get the project started. The  
Post feels that southern Indiana would be an  
ideal location for a start. Communities like  
Shelbyville, Columbus, Connersville, Newcastle,  
etc., would welcome the project, and what is  
more, The Post believes, soon undertake the  
complete expense involved.

## Let The Rabbi Choose His Own Sermon

A GOOD case could no doubt be made out  
why there is every reason for a rabbi  
to devote one of his Rosh Hashonah services to  
"an appeal for membership in the Zionist Or-  
ganization of America."

This quotation is from a news release by  
the Brooklyn Region, Z. O. A., which announces  
that "Rabbis in the Borough of Brooklyn will  
have as the topic of their sermons, 'Zionism  
and Palestine,' on Sept. 16, the second day of  
the Jewish Holy Days."

But The Post objects. A rabbi's sermon may  
well concern itself with practical matters, and  
certainly Zionism is of supreme importance  
today but there is no call for making Rosh

Hashonah sermons part of membership cam-  
paigns.

As it is The Post doubts that the press re-  
lease is any more than a pious wish on the part  
of an ambitious membership chairman.

But the Zionists already have competition.  
The United Jewish Appeal has designated the  
"10 days of Remembering," for its own legiti-  
mate promotion. Perhaps rabbis can combine  
their sermons so that both the Z.O.A. and the  
U.J.A. are accommodated.

The Post has objected to B'nai B'rith serv-  
ices and Hadassah services and so on, and these  
are on Friday nights, not on the High Holy  
Days.

## Other Problems Than Jews Concern World

EVEN the American Council for Judaism  
probably recognizes it, although they do  
not say so, but the real push behind the intense  
Zionism of most of U. S. Jewry is the utter  
disconcern of all the nations of the world with  
the remnants of European Jewry.

For those Jews whose concern is deepest,  
the indifference of the world leads them in-

evitably to extremism.

Only the U. S. has shown any disposition to  
do anything about the situation, but then  
there's the failure of the Stratton Bill, plus  
other evidence to throw the U. S. in with the  
group who finds its other problems more  
pressing.

## Synagogue Center Versus Community Center

THE argument for and against the syna-  
gogue centers as against community cen-  
ters is continued in this issue by Rabbi David  
de Sola Pool, with the Jewish Welfare Board  
leader siding with the community centers.

But Dr. Pool's espousal of the community  
center carries a big "if." Can the community  
center become, or is the community center an  
agency for the transmission of Judaism in the  
same sense as the synagogue under the guid-  
ance of the rabbi?

In most communities, Jewish centers are  
already well established institutions with bud-

gets and staffs and programs. The synagogue  
center, on the other hand, is still a small scale  
movement. In some communities both exist  
side by side.

Whether the one will grow and supplant the  
other remains to be seen. The community cen-  
ter with a thoroughly Jewish program would  
be the ideal, for it is open to the community  
at large, not alone to the membership of one  
congregation.

The Post believes that both types of centers  
will continue in existence. A great deal depends  
on local leadership and the rabbis and congre-  
gations.

## Current Comment

Discourtesies bewailed by Southern Israel-  
ites—Over the last few months sufficient in-  
stances of discourtesy have come to our at-  
tention with sufficient recurrences to merit  
their citation as examples of what should not  
be continued in a Jewish community any-  
where.

First comes the discourtesy to people with  
sufficient communal spirit to assume respon-  
sibility and initiative in planning special events.  
One New Orleans communal leader mailed per-  
sonal letters to forty active Zionists to attend  
a meeting of visiting dignitaries. Only 18 re-  
plies were received and of the dozen who ac-  
cepted, only one person showed up. A Mi-  
ami leader received 27 acceptances to attend a  
dinner meeting; six made an appearance. We  
could cite many others.

There is undoubtedly close relationship with  
the above general discourtesy and the one we  
mention next—the lack of consideration of or-  
ganizational officers either to audiences courte-  
ous enough to attend functions or to speakers  
brought here to deliver a message, often over  
many hundreds of miles. In Atlanta, confer-  
ence and meeting programs go on intermina-  
bly—on and on into the night, long after the  
audience has been stauated with impatience

and disgust. Local and district officials are  
permitted to say a few (thousand) words, time-  
occupying entertainment items are staged, oft-  
en officers are installed with lengthy ceremo-  
nies—and finally, when the audience has been  
tired to a nub, when the flesh of mankind is  
weary from inactivity and his ears deafened  
with appropriate—but untimely—sounds, he is  
finally given a chance to hear the person he  
wanted to hear in the first place. Often the  
speaker pulls the iron out of the fire and man-  
ages to arouse the audience to a pitch of en-  
thusiasm. At best this pitch is low-key and  
the organization has lost the full value of  
its program. The answer? A certain lady  
who charmingly installs officers usually takes  
an hour to do so. Installing officers is cer-  
tainly an organizational function not to be  
overlooked, but if she is to appear on the same  
program with many speakers and other events,  
either she must consume less time or the in-  
stallation ought to occur on another program.  
Musical items often could be started during  
the luncheon itself and while the performers  
might not receive fullest attention, it would  
be much better than penalizing the speaker  
and the general program with "too-muchness  
and too-longness. . ."



Letters should be brief and to the point, and written on one side of the page only.

## Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post, Box 1633, Indianapolis, Ind.

### IT'S NOT IMPOSSIBLE TO BE SERIOUS AND LIKE SEGAL, IS ANSWER TO BERMAN

Editor, National Jewish Post:

As one of your subscribers, who reads Al Segal's column religiously, I disagree with the sentiments expressed by Max Berman.

I, too, am cognizant of the many serious problems in Jewish life today which cry out for solution. I try in my small way to do something about them. That does not, however, prevent me from enjoying Mr. Segal's column. Woe unto a people who cannot poke fun at itself or accept constructive criticism for fear of "pleasing the anti-Semites about and among us."

Mr. Berman is one of those Jews who is always on the defensive. He senses a cause or creates a problem where none actually exists. He feels that to be a Jew, means speaking and thinking at all times in terms of "sack cloth and ashes." His atti-

tude is that Jews as a whole are "holier than thou." I am sure he never laughs when the joke is on him.

After reading the national and international news in The Post, most of which is disturbing and distressing, I find it refreshing to read Al Segal. His approach is different, his humor, subtle. Perhaps that is why Mr. Berman does not approve.

When Mr. Berman writes of "rehashed situations," does he not know that Jewish problems are not new, that unfortunately anti-Semitism is 2,000 years old and still flourishing throughout the world; why therefore, should not a columnist write about it?

What kind of Jews does Mr. Berman know? Only one type, I fear—his prototype. With Mr. Segal, I know many others like his Mr. Zilch. When Mr. Segal

finds fault with certain Jews, he is doing a very successful job, one which our rabbis should be doing. They, for the most part, are too busy being Jewish politicians to give these seemingly small matters any attention.

It is evident that Mr. Berman cannot tolerate a liberal paper like the Post, which gives more than one point of view. He, no doubt, confines his reading to weeklies and periodicals of national Jewish organizations, each of which is slanted to sell its own philosophy, with its own ax to grind. Should Mr. Segal be dropped from your paper, because Mr. Berman disapproves of him? I think not.

I would suggest that Mr. Berman broaden his horizon, rub shoulders with other kinds of Jews, liberalize his thoughts and ideas and perhaps then, he will understand a diversity of viewpoints.

GERTRUDE B. CARR

335 Roselle Ave.  
Cedarhurst, L. I., N. Y.

### OPPOSED TO JEWISH PAROCHIAL SCHOOLS, WOULD INCREASE INFERIORITY FEELING

Editor, National Jewish Post:

In your issue of Aug. 8, you touched upon a very important matter for the Jews in America. . . . the question of whether the Jews in America should have parochial schools.

Being in America for thirty-seven years and active in Jewish affairs, I am opposed to such schools. Under the constitution of the United States of America, we are not a minority, but equal citizens with equal rights and opportunities. The matter of religion is a private affair of each citizen to practice, and bring up his children in the faith he believes.

Why segregate our children and bring them up with the idea that they are Jews, whereas, they are actually Americans of Jewish faith? When they grow up they will see that there are

American Catholics, American Protestants, and American Jews, etc., but they are all Americans. Let us all be one happy family of Americans and practice Judaism in our homes and synagogues.

It is bad enough that the Jews in Eastern Europe were segregated by the governments and were barred or discriminated in public schools, and were compelled to open their own schools. Let us not do it ourselves, here. We shall have Hebrew schools for those Jews who desire to study and specialize in Hebrew education or prepare for the Rabbinate, but not send our children to Jewish schools, thereby increasing feelings of minority.

ABRAHAM ZIRMAN

273 Van Cortland Ave., E.  
Bronx 167, N. Y.

### PROTESTS RIDICULING OF JUDAISM, BUT MAKES A FEW SLAMS HIMSELF

Editor, National Jewish Post:

My attention has been drawn to a letter by one Samuel H. Abramson in your issue of July 4, entitled "How Grand Is a Grand Rabbi?" Please allow me to utter a word of protest against the publication of this type of letter which holds up our religion to ridicule. In these days of wrath, when our afflicted people are suffering so terribly, is it necessary to make fun of the titles adopted by some rabbis, most of whom are learned men of saintly character.

Are not these leaders and teachers in Israel worthy of the title "Grand Rabbi," whether technically correct or not? Look at the dozens of titles of all kinds borne by the leaders of other religious faiths. Who cares whether the Chief Rabbi of the British Empire is really only the Chief Rabbi of the United Syna-

Chief Rabbi Joseph H. Hertz was recognized by most Jews of Great a great soul such as the late gogue. The moral authority of Britain, with the possible exception of the "Liberal" Jews. Whose authority in religious matters do they recognize, that of the anti-Zionist Israel I. Mattuck?

The writer of the letter is obviously one of those cynics who think it clever to poke fun at matters held sacred by pious and observant Jews. Otherwise, why write about the so-called Rabbis who run afoul of the law. We ought to ignore these Chassidic "wonder-workers" who victimize gullible Jews who ought to know better. Let us not publicize these unsavory characters who do our people no good.

DAVID SCHARFF.

265 W. 84th St.,  
New York, N.Y.

### CORRESPONDENCE CLUB

Readers who wish to answer any of these letters should write to The National Jewish Post, Box 1633, Indianapolis, Ind., and place the number of the person they are replying to, at the lower left hand corner of their envelope.

Correspondence Club:

I'm a widow and have been a shut-in for a few years with tuberculosis. I would appreciate cards and letters from people from thirty-five to fifty. Thank you very much.

JEAN NOVITCH

Box 127  
Winfield, Ill.

allowed 56 Jews to enter last year."

"All of 56, eh?" said Plato. "And Argentina, you remember," said Socrates, "is the land so large that the late Baron de Hirsch thought he could put all the homeless and hapless Jews of the world into it."

Should Support Homeland

"Well," said Plato, "if the South American countries do not want the Jews to come to their land, I suppose, their delegates at the UN will support a Jewish Homeland. The Jews have got to have some place on earth to which to go."

"No, that's the funny part of it. I hear that in the UN, the Latin Americans will team up with the Arabs."

"As a matter of fact," continued Socrates, "in the so called Arab lands, there is also plenty of room, though they are griping about letting a hundred thousand Jews enter Palestine. Do you know, Plato, that Saudi Arabia alone is half the area of the United States, and as for

### MUST CHOOSE BETWEEN EAST AND WEST, HOUSTON READER SHOWS IN ANALYSIS

Editor, National Jewish Post:

Your assumption that I am not proud of the Jewish achievements in Palestine (that are not harnessed to political objectives of a Zionist state), is false.

When, as a child in an Orthodox cheder, I used to sing the Hatikvah and look with pride at the Star of David, little did I know that the cultural and religious symbols of Palestine of antiquity would be translated into the demoniacal drive for political Jewish facistic ambitions in the eastern Mediterranean.

Today, as a Reform Jew, I take my philosophy of Judaism from Isaac Mayer Wise and Kaufmann Kohler. I have supported every Jewish project and every Jewish philanthropy on the basis of humanitarianism and a feeling for my fellow-Jew. As a Reform Jew, however, I consider any kind of political Ju-

daism as treason to Deform Judaism. That is not original with me. Kaufman Kohler was the author.

The fat is in the fire in Palestine today. Anyone who knows the slightest amount of geopolitics realizes that Palestinian Jewry must orient itself either with one of two worlds, the east or the west. As matters stand now, political Palestine may be morsel of combat between these two worlds. No Jew of the western world can permit his citizenship to be compromised by political gangsters who may some day hoist the Star of David besides the Red Star of the Soviet Union, a dark day that will find the future of the Jew indeed too terrible to contemplate.

MAURY M. TRAVIS

Houston, Tex.

### PLATO DISCOVERS THERE'S ROOM, BUT JEWS AREN'T WANTED

By DAVID SCHWARTZ

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(Reprinted from the Indiana Edition)

"YOU know, Socrates, the Athenians in putting you in prison really did you a favor," said Plato as he came to visit his master.

"Why do you say that?" asked Socrates.

"Well," replied Plato, "you just can't imagine how bad the situation is on the outside. You ought to see what the landlords ask for the smallest makeshift of a room."

"Speaking about that," replied the master, "from what I gather, there is plenty of room, but they just won't let you have it."

"Why, I never heard of that," said Plato, "it is because there really are no rooms."

"Well, that isn't what I gather from this newspaper. Let me read you an item from this newspaper which the jailer was kind enough to put in my cell. It's the report of a committee which has been looking for homes for Jews in South America. It says, Peru doesn't want any Jews, that it is anti-Semitic."

"Peru is a big country," said Plato.

"Sure, but it hasn't room for one homeless Jew."

"How about some of the other South American countries?" asked Plato.

5 Get In, Plato Wants 6

"Well, there is Venezuela," said Socrates, "and it promises to admit 8,000 Jews. But," he continued, "it has admitted only five Jews."

"Only five?" said Plato, "That is an odd number."

"Yes, it certainly is an odd number after you promise to take in eight thousand."

"You know, Socrates," said Plato, "I wish they had taken in at least six."

"Why six?" asked Socrates.

"Well, six is an even number and besides if you look at it upside down, it looks like nine, a larger number."

"How about Brazil?" continued Plato.

"Well, Brazil has a better record. It admitted 600 Jewish immigrants."

"Brazil is about as large as the United States, is it not?" asked Plato.

"Yes," said Socrates, "and it is the country of Dr. Aranha, the President of the special UN Palestine session."

"What about Argentina?" asked Plato.

"Well, you know Argentina is also quite a large country. It





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# State Society

## Dorothy Ruby, Mr. Saxe To Wed In Fall

**Special**  
MICHIGAN CITY—Mr. and Mrs. J. M. Ruby announce the engagement of their daughter, Dorothy Ellen, to Mr. George B. Saxe, son of Mr. and Mrs. Dave Saxe of Mount Union, Penn.

Miss Ruby was graduated from Town School in Chicago and received her B. S. degree from Northwestern University, where she was a member of Alpha Epsilon Phi sorority. Mr. Saxe was graduated from Mercersburg Academy and received his B. A. degree from Cornell University, where he was a member of Pi Lambda Phi fraternity.

The young couple plan to be married some time in the fall.

## Makes Wedding Plans



DOROTHY RUBY

## Jo Ann Litz Becomes Bride Of Leland Salberg

**Special**  
GARY—In a formal ceremony in the Crystal Ballroom of Hotel Gary, Jo Ann Litz and Leland Charles Salberg of Valparaiso, exchanged marriage vows on Aug. 10.

The bride is the daughter of Mr. and Mrs. Louis Litz of Hotel Gary and her husband is the son of the Sam Salbergs of Valparaiso. The newly married couple met at Indiana University and will reside at Bloomington while they complete their studies.

## Adelle Kraus, Dr. Barson To Exchange Vows

**Special**  
FT. WAYNE—Mr. and Mrs. Albert Kraus of Chicago, announce the engagement of their daughter, Adelle, to Dr. Lloyd J. Barson of Chicago, son of Mr. and Mrs. J. Barson of Van Wert, O.

The bride-to-be is a graduate of the Faulkner School for Girls and attended Carleton College. Dr. Barson received his B. A. and M. D. degrees from Ohio State University; interned at Cook County Hospital, Chicago, and, since his discharge from the Army Medical Corps, is practicing in Chicago.

The wedding is planned for September 27th at the Blackstone Hotel, Chicago.

## Eastern Girl, Robert Wolfe Wed In Maine

TERRE HAUTE—Announcement is made of the marriage of Miss Cynthia Nash, daughter of the Rt. Rev. and Mrs. Norman D. Nash, of Boston, and Robert J. Wolfe, son of Mr. and Mrs. Frank J. Wolfe.

The marriage was solemnized Wednesday, Aug. 20, at the summer home of Bishop and Mrs. Nash in Perry, Maine.

## British Punish Jews; Get No Kosher Meat

**Jewish Telegraphic Agency**  
LONDON—The fourth largest Jewish population in Britain, the Jewish community of Liverpool, faced its third week without kosher meat as cattle slaughterers continued to refuse to handle

**2d Montreal Incident Reported**  
**Jewish Telegraphic Agency**  
MONTREAL—Incited by bitter comments in the Canadian press on the hanging of two British soldiers in Palestine by the Irgun, a gang of Canadians this week carried out a second anti-Semitic demonstration here, racing through the Jewish section of the city in a fleet of trucks and shouting anti-Jewish slogans.

meat for the Jews as a protest against the hanging of the two British sergeants in Palestine.

A similar strike at Bradford ended this week. Smaller Jewish communities, such as Leicester with only 170 families, are getting along without meat. The Board of Deputies of British Jews and the Trades Union Council have been in touch with government officials and union leaders on the matter, but to date the Liverpool strikers have refused to alter their decision.

## TERRE HAUTE NOTES

**Special**  
TERRE HAUTE—Mr. and Mrs. Harold Silverman and son, Michael, returned from a week in Indianapolis with Mr. Silverman's mother, Mrs. R. Sachs and family. . . Mr. and Mrs. Gus Kuhn of Nashville, Tenn., returned after a visit with Mr. and Mrs. Irwin Jacobs. . . Mr. and Mrs. Al Myers of Springfield, Ill., spent last weekend with Mr. and Mrs. Phil Silver and family. . . Mr. and Mrs. Harry Erlichman had as their guest last week, their niece, Judith Kite of Evanston, Ill. . . Mr. and Mrs. Abe Wolfe and Mrs. I. Ades were guests in town last week. . . Mr. and Mrs. Julius Simon and son, Ross, of Detroit returned home after a visit with Mr. and Mrs. Sigmund Simon. . . Mr. and Mrs. Harry Simon and children spent last week in Chicago. . . Mr. and Mrs. Sam Wolfe returned to Danville, Ill., after an extended visit with Mrs. E. H. Goodman. . . Mr. and Mrs. M. D. Cohen have as their guests, Mrs. Jerome B. Schuman and daughter Joan of Clinton, and Mrs. Harvey Goldberg of Chicago. . . Mr. and Mrs. Stanley Dreyfus and sons, Hubert and Stewart, have returned from a trip to Boston and the east. . . David Rubin has returned from New York where he attended the Julia Levy-Leon Rubin wedding last week. . . Mr. and Mrs. Bernard W. Roth have returned from a western trip to the Black Hills, Badlands, Yellowstone Park and Chicago. . . Mrs. J. C. Greenberg and daughter Betty Ann returned from a visit in Louisville. . . Mr. and Mrs. Louis Hoffman and Mr. and Mrs. Joe Tawil spent last week in CChicago. . . Mrs. A. H. Kaufman is spending a week in New York. . . Mr. and Mrs. Phil Kleeman left Saturday for a two weeks vacation at Harrodsburg, Ky. . . Miss Mildred Phillips returned this week from New York and was accompanied by Miss Lynn Weiman of New York, who will visit her for two weeks. . . Mr. and Mrs. Max Wolf are announcing the birth of their first grandchild, a son born to their son-in-law and daughter, Mr. and Mrs. Lawrence Mayerfeld of South Bend. . . Mr. Louis Hoffman's brother-in-law and sister, Mr. and Mrs. Jack Komisarow and daughter Illene of Fort Wayne have moved to the city to make their home and Mr. Komisarow will join his brother-in-law in business. . . Miss Hadassah Tatelman, daughter of Mr. and Mrs. John Tatelman, finished last semester at Columbia University in New York City and received her degree from the Medill School of Journalism of Northwestern. She has been employed with Coronet Magazine in New York as assistant to the managing editor of the New York office. Hadassah and her brother, Captain Victor Tatelman of Washington D. C., have driven in for the week. Capt. Tatelman has been accepted in the engineering school of Georgetown University in Washington, D. C. this fall. . . Mr. and Mrs. Frank Wolfe attended the marriage of their son Robert to Miss Cynthia Nash last Wednesday at Perry, Maine. . . Miss Betty Ann Greenberg spent last week at Shakamak Park. . . Rabbi Leonard J. Mervis returned from a three weeks lecture tour representing the Jewish Chatauqua Society in Michigamme, Mich., and Cameron, Mo.

## TOWN CRIER

By G. M. COHEN

FOR some years now The Post has tried to persuade the rabbis of Indiana to organize a State Rabbinical Association. Our lay people are organized in several ways, but for the thing most important to Jews, we have no organization.

The editorial in this issue on "The Jews In Small Communities," is a case in point. An Indiana Rabbinical Association could investigate the possibility of rabbis for communities like Kokomo and Marion and Anderson, plus those mentioned in the editorial.

But even if there were not this situation, we should have had a state rabbinical association long ago. If its function were only to hear scholarly papers, then the association should have come into being years ago. But there are so many phases of a rabbi's work where state-wide action and consultation would advance the status of Judaism in Indiana, that the absence of such an organization lends weights to the charge that our rabbis are not capable of cooperating with one another.

## Council Told to Re-Hire Dismissed Worker

**Special**  
NEW YORK—The National Council of Jewish Women this week was ordered to rehire an employee dismissed last January on charges of using her position to promote Communism. The order provided for her restoration as of August 8 instead of the date of her dismissal, due to the fact that the charges were shown to be true. The arbitrator ruled that the employee should be given another chance."

Rabbi Morris A. Gutstein has been invited to preach the Sabbath sermon at the famous Touro Synagogue at Newport, R. I., on August 30, when the synagogue will be dedicated as a national shrine by the U. S. Department of Interior.

Rabbi Abraham Goldberg, of Somerville, Mass., has announced the engagement of his daughter, Shoshana Martha, to Walter Meyers, son of Mr. and Mrs. Nathan Meyers of Worcester, Mass.

## New J.E.A. Director



Dr. Gershon Gelbart, new executive director of the Jewish Educational Association, is a graduate of the Herzliya Gymnasium in Tel Aviv, and of the George Washington University, Washington, D. C., where he majored in the social sciences. He received his degree of Doctor of Philosophy at the Dropsie College for Hebrew and Cognate learning at Philadelphia where he was an Oscar S. Straus Fellow in History.

He has written extensively in English and Hebrew and has lectured in English, Hebrew and Yiddish in this country, European countries and in Palestine.

## Chicago Girl, Bernard Bronstein To Wed Oct. 8

**Special**  
FT. WAYNE—Mr. and Mrs. Archie Cohen of Chicago have announced the engagement and approaching marriage of their daughter, Jane Louise, to Bernard Robert Bronstein, son of Mr. and Mrs. William Bronstein of Huntington.

The wedding will take place at the Shoreland Hotel in Chicago Oct. 8th.

Miss Cohen is a graduate of the University of Illinois and a member of Alpha Epsilon Phi Sorority. Mr. Bronstein is a graduate of Indiana University and a member of Sigma Alpha Mu Fraternity. Mr. Bronstein served in both theaters of war as a Lieutenant in the Navy.

The young couple will make their home in Chicago.

## California Couple Wed In South Bend

**Special**  
SOUTH BEND—Miss Mary Towbin, Los Angeles, was married to Mr. Samuel Kemery, also of Los Angeles, on Saturday, Aug. 16, in the study of the Sinai Synagogue. Rabbi Harry Z. Schechtman officiated. A reception followed the ceremony in the home of Mr. and Mrs. Samuel Goldstein.

The groom is the brother of Mrs. Rudy Schwere. The couple will honeymoon in Los Angeles where Mr. Kemery will attend U. C. L. A.

## Abbott and Costello Adopt 25 Orphans

**Special**  
NEW YORK—A children's center in St. Marianberg, Belgium, housing 25 Jewish war orphans who survived by living in caves, cellars and forests in former Nazi occupied territories, will be maintained by Abbott and Costello, through the Lou Costello, Jr. Youth Foundation, dedicated to the memory of Costello's one year old son. The Youth Foundation will take complete responsibility for all the needs of the children in St. Marianberg.

Abbott and Costello feel that this undertaking will create good Rescue Children Inc. which set up the St. Marianberg Center and 17 others housing 3,000 children secures "foster parents" in the U. S. who pay \$365 a year to care for one child.

A group of several hundred Jewish refugee immigrants has sailed from Bordeaux, France, for various parts of South America.

## Births

SOUTH BEND—Mr. and Mrs. Lawrence Mayerfeld announce the birth of a son, Robert Lee, Aug. 13 in Memorial hospital.

GARY—Mr. and Mrs. Jack Riesenfeld announce the birth of a son Friday, Aug. 15.

SOUTH BEND—Mr. and Mrs. Julian Levine announce the birth of a son Aug. 14, in Memorial hospital.

## Bar Mitzvah

**Sanford Tischcoff**  
SOUTH BEND—Sanford Irving Tischcoff, son of Mr. and Mrs. Julius Tischcoff, celebrated his Bar Mitzvah Saturday, Aug. 16 in the Sinai Synagogue. Rabbi Harry Z. Schechtman officiated. Mr. and Mrs. Tischcoff honored their son with a family dinner on Sunday, Aug. 17. A reception also was held in his honor, Sunday, in their home.

## Unveiling

**William Friedman, Benjamin Weiss**  
SOUTH BEND—A double unveiling in memory of the late William Friedman, and Benjamin Weiss, will be held at 2 p. m. Sunday, August 24, in Hebrew Orthodox Cemetery. Friends are asked to attend. Rabbi Harry Z. Schechtman will officiate.

## Would Make Quoddy DP Training Center

**Special**  
EASTPORT, Maine—A plan to convert the former Quoddy Village naval training school here into a center for the training European DP's in various trades and professions to permit them to proceed later to Latin American countries where they will take up jobs and permanent homes, seems to have a great deal of support, but still has a long way to go.

The plan, which has the approval of President Truman and is sponsored by Senator Owen Brewster of Maine and a number of high Washington officials, was proposed by Frank Cohen, a New York Jewish industrialist. Mr. Cohen has secured promises from several Latin American governments that the refugees will be admitted into their countries on regular immigration visas after their complete training courses in the factory-schools which he will establish in Quoddy Village.